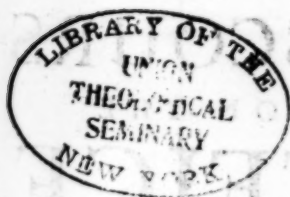


A
DISCOURSE
ON THE
OFFICES
FOR

The { Vth of *November*,
XXXth of *January*,
AND
XXIXth of *May*.

By *THOMAS COMBER*, D.D.
Dean of DURHAM.

L O N D O N,
Printed by *Samuel Roycroft*, for *Robert
Clavell* at the *Peacock* at the West-End
of *St. Pauls*, 1696.



XXXIXth of January
AND
XXXIXth of May

By THOMAS COWARD
Dean of Durham

Printed by Samuel A. A. for the
Church of the Trinity at the West End
of St. Paul's, 1890.

Alfred Bull April 12, 1919 7/2

A
DISCOURSE
ON THE
OFFICE
FOR
November the Fifth :

The Anniversary both of the Discovery of the
Gun-powder Treason, 1605.

And of King WILLIAM's Arrival for
Our Deliverance, 1688.

The Preface.

THe *Jews* of Old paid a double regard
to that Festival which fell on their Sab-
bath Day, and called it
an *High Day* (a). The *Athenians* (a) *Job. XIX. 31.*
gained two great Victories on
the same Day of the Month, at *Leuctra* and at
B *Garepsi,*

Garethus; wherefore they counted it always a
Fortunate Day, and made it a

(b) *Al. ab Alexand. gen.* Great Festival (b). The Ro-
dier lib. 4. c. 20. p. 232. *manists* also have their

Double Festivals: And now

God hath made this Day such an one to this
 Reformed Church, by two eminent Deliverances
 thereof from utter Ruin. On this Day, in the
 Reign of King *James the First*, the *Gunpowder*
Treason was wonderfully discovered, and
 happily prevented; and above 80 year after,
 when the same Enemies were in hopes to extir-
 pate our Religion and subvert our Laws, Pro-
 vidence caused a Deliverer to Land here on
 the same Day of the Month, by whose means
 these Designs were blasted, and our Church once
 more established: So that this is to us a Day much

(c) *Exod. XII. 42.*

(c). I need not relate
 either of these Histories.

The former is fully described, with all its Cir-
 cumstances and Proofs, by
 the late Learned Bishop of
Lincoln (d); to which Book

I refer the Reader. The
 latter is fresh in all our
 Memories, and exactly set
 down in a Journal of later
 date (e). But my business
 being to Explain the Offices,
 I would rather meddle with

(d) *Dr. Barlow's Discourse*
of Gunpowder Treason,
Printed at Lond. 1679.

Exarsit importune quo-
rundam Catholicorum in
animis sacra illa & omni
avo damanda Conjura-
tio, qua Regem Regniq;
Proceres misso sub aedibus
Comitum pulvere tor-
mentario in vulum sol-
lentos duxerant, ut e rebus

hominum impio omnes tollerant. *Hist. Missionis Angl. Soc. Jesu &c.*
collectore Hen. Moro ejusdem Soc. Sacerdote. Audomarj 1660. In
Praefat. §. 9. Vid. plura hoc ipso libro lib. 7. §. 21, 22, &c. (e) *History*
of the Defection, printed at Lond. 1689.

Matter

Matter of Fact, non dispute with any Party: Only I must clear the way to our grateful Observation of this Day, by proving very briefly the reality of the *Gunpowder Plot*, which some Romanists are so hardy as to deny; and by shewing this latter Deliverance was also a mighty Blessing, which some prejudiced Protestants seem unwilling to grant.

First, That the Papists did really design to blow up King *James*, with the Prince and Parliament, by Gunpowder on this Day, is not only evident in general, by their former Plots and practices in Queen *Elizabeth's* time, and their endeavours to hinder King

James his Succession to the Crown (f): But it appears (f) See the Preface to Dr. Barlow's History.

more particularly, 1st, By the Materials found in that Infernal Vault, and the seizing a desperate Papist with the Keys in his hands, late in the Night, before the intended Massacre. 2^{ly}, By the Flight and open Rebellion of the other chief Conspirators, upon the Discovery. 3^{ly}, By the Confessions under the hands of *Fawks* and *Winter*, two principal Agents in this horrid Plot. 4^{ly}, By the Trials of all the Criminals, yet extant at large; shewing the legal Evidence and judicial Proofs by which they were convicted. 5^{ly}, By Father *Garnet*, the Provincial of the Jesuits, his owning his knowledge of this Design by a Declaration made before his Execution. 6^{ly}, By the Letters of Sir *Everard Digby*, a Person equally eminent for his Extraction, and his Zeal for *Rome*, who acknowledges he knew of and approved this Plot. 7^{ly}, By the Romanists abroad, crying them all up for

Martyrs, who died in this Cause, as intending to serve their Church. *Lastly*, By the Laws made here in full Parliament with mature deliberation, upon this occasion. And those who can deny this Evidence, may outface the plainest Truth.

As to the Second Deliverance, it is too fresh, and was too publick to be downright denyed as yet; but some endeavour to lessen our Sense of it, and Gratitude for it, by privately suggesting, *1st*, That we were in no danger of Popery. *2^{ly}*, That it was only a pretence to remove one Prince and set up another. *3^{ly}*, That we are in as ill Circumstances now, as we were before. I would not mention these Objections, but that (how improbable soever they are) some venture to assert them, and others are so credulous to believe them, and thereby guard their Ingratitude for this late Mercy; which I think they ought to praise God for, if they will impartially consider what is candidly offered to confute these Insinuations.

For our great Danger of Popery under the late King appears,

First, By the great encouragement given to that Religion: And here we may consider the Kings temper and zeal for it: The numbers of Priests and Jesuits, and their eagerness to promote it: The great Army kept up in times of Peace, and the care to model it with Officers that would support Arbitrary Power: The liberal Rewards offered and given for turning to that Church: The open profession of that Religion, in defiance to all Laws unrepealed that did prohibit it: The Arts used to procure a pre-engaged Parliament, to make way for it by repealing

repealing the Test and Penal Laws: The advancing Men unqualified, Papists or their Friends, into all sorts of Offices and Preferments, Civil, Military and Ecclesiastical: The Contrivance to have an Heir in a lucky Hour, to give them another Reign to bring this about, if the first should too soon expire: The open Boasts of the Romanists themselves, who best knew that Prince's Mind; and finally, The vast number of Archeists, Dissenters and pretended Protestants, who came in as Tools to carry on this Design. These Considerations shew, that Popery was intended to be set up; and it is as plain, that Protestant Religion was intended to be pulled down, by the violent proceedings against Corporations; the altering their Magistrates and seizing their Charters; by the disgracing and displacing all the steady Professors of it out of their Offices in the Court and Camp, on the Benches above, and in the Country also; by ejecting a whole Society, and many private Persons out of their Freeholds in the Universities, and elsewhere, without Law; by Imprisoning the Bishops for an humble Petition; by setting up an illegal Court with an unlimited Power over all the Clergy, and drawing all of them that were firm to the Protestant Religion, into the danger of a Suspension. This I hope may satisfy disinterested Men, that our peril was as great as it was real and imminent.

Secondly, That the present King did intend to put a stop to the Dangers we were in, is confessed. But that he did not design either the Removal of the late King, or his own Advancement to the Throne, is manifest, 1st, By the small

number he brought with him, fit only to guard him during a Treaty, not to exclude a Prince who had treble his Forces in Arms. 2^{ly}, By his slow proceedings, his offering and entering on a Treaty, and desiring to refer all to a Parliament. 3^{ly}, By the first secret and voluntary Flight of the late King, after his Army was Disbanded; neither of which was foreseen by the Prince. 4^{ly}, By his gentle Usage of the late King, when he was in his Power, and offering to renew the Treaty. 5^{ly}, By his Declaration, that he came with no design to take the Crown: And his known Integrity (for which he is celebrated over *Europe*) gives great weight to this. 6^{ly}, So doth also the Conformity of his Actions to this Protestation; for he medled not with the Government till the Archbishop, the Nobility and some Bishops, and very Great Men pressed the Administration upon him: Nor would he accept the Crown, till it was given him and his Queen by a full and free Convention. *Lastly*, By the Consideration, that he hath no Advantage by the Change; he had no Children to succeed him; he entred upon an expensive and hazardous Design; his Fortune had more plenty and more ease in his former station, and (abating his satisfaction in delivering us) he gets nothing but trouble and danger by this Title. So that if our Circumstances had not made his Advancement to be absolutely necessary, he had no reason to desire it.

Thirdly, If the Romanists say, *Their Circumstances are no better now*; we grant it; But it is surprizing that English Protestants should suggest this. For, 1st, as *Englishmen*, Have we no benefit by the preserving our Monarchy on its ancient Basis,

Basis, and keeping up the Laws for our Liberties and Properties? Are not Charters restored, Parliaments brought back to their old measures of free Elections, and regular Proceedings? Are not all Judges, Magistrates and Officers qualified by Law, and left free to act according to Law? Are we in danger of any stretches of the Prerogative now; and is not the mildness of our Administration become almost a Grievance? If the Taxes be objected, we must consider that it was those who aggrandized the French to this degree, made them necessary: That the present King hath no benefit at all by them, not so much as a Salary for his Hazard, Toil and Care; and that if they attain the End, a Peace will soon repay us with large Interest. 2^dly, If we be Protestants of the Church established, is it no benefit to have a King declaring himself of that Religion? To have our Liturgy, and all God's Ordinances in the Primitive way? To have our Bishops and Regular Clergy encouraged and protected, and Learning and Piety as much promoted as ever? 3^dly, If we be Dissenters purely for Conscience sake, and do not aim at Dominion; is it no favour to be freed from Penalties, and at liberty to worship in our own Way? How did these, address, submit and comply in the late Reign, for a precarious Liberty, intended to introduce Popery; and is a legal Freedom, designed to keep out Popery by uniting Protestants, worth nothing? If these make our Circumstances no better, it must be our own fault; and if they do, why should we not praise God for this happy Change? I cannot hope to conquer obstinate Prejudice, or

prevail with such as have resolved before-hand not to yield (g). But when this is examined by calm Reason, I doubt not but most Protestants will (and I think they all should) this Day rejoyce for this Second Deliverance also, as this lately revised Office doth direct; which I now proceed to explain.

The Sentences, Psal. CIII. 8, 9, 10.

§1. **T**O prepare us for the Confession, these three Sentences are chosen; the first describing God's infinite Compassion and Pity, his Patience and wonderful Inclinations to do good, ver. 8. The second enlarging upon the short continuance of his Displeasure: We are always sinning, but he is not always correcting: We keep our course of provoking, and he might have gon on to punish us as oft and as long as we have offended, ver. 9. But we see the contrary: Many cruel Designs are formed against us, and none of them prosper for any long time; so that we must confess, that God is a very gentle Creditor (h), who hath not exacted of us so much in Judgments, as we were owing in Transgressions: And therefore these Favours in discovering and preventing the Mischiefs designed against us, are not owing to our Innocence, but to his Mercy. And hence we see we have Reasons enow to Confess our sins, which is our next Duty.

(h) Vid. Job XI. 6. Duplex est rationum pagina, scilicet accepti & expensi. Quæ collata ostendunt Deum non exigere totum debitum. Codurc. in locum.

The

The Hymn instead of the Venite.

- | | | |
|--|---|--|
| The
First
Hymn
consists
of Five
particu-
lars, | 1 st , An Exhortation to praise God for | 1. His gracious Nature,—Psal.CVII.1.
2. His Providence over us, — <i>ib.</i> ver. 3. |
| | 2 ^{ly} , A Reflexion on our Enemies actions and success, | 1. Their many Attempts, Psal.CXXIX.1.
2. Their constant dis-appointments, <i>ibid.</i> — ver. 2.
3. The Injustice de-signed against us, —Psal.XXXV.7.
4. The Evil falling on them, Psal.LVII.5. |
| | 3 ^{ly} , A due ac-knowledgment of God's | 1. Power and Wis-dom, Psal.CXLVII.5.
2. Justice and Equity therein, — <i>ib.</i> ver. 6. |
| | 4 ^{ly} , A Prayer for the present King's Safety, — | Psal.LXXX.17. |
| | 5 ^{ly} , A Promise of our fidelity to God, — | <i>ib.</i> ver. 18. |

Brief

Brief Notes upon this Hymn.

§. 2. **T**his is a Collection out of several *Psalms*. The Words are all of Divine Inspiration; and as the Analysis shews the method, so the Notes shall set out the pertinency of this excellent Composure, by applying it all along to the occasion.

Psal. CVII. 1, 2. Let us, who are Members of this Reformed Church, give humble Praises to our God, as well for the Fountain as for the Streams; for his gracious Nature, and never ceasing Mercy, which inclines him in all Ages to do us good: And for the real effects of these Inclinations, his rescuing us from Popery at first, and his frequent delivering us since, out of the hands of those our cruel Foes.

Psal. CXXX. 1, 2. Our *Israel* may very truly say, Their *Malice* hath been as restless, as it was implacable; this hath put them upon so many Methods for extirpating our Religion. First, They began in the Infancy of the Reformation with the cruel *Marian* Persecution⁽ⁱ⁾, hoping to pull up the tender Plant by that force. Then, by Domestic Rebellions, and a Spanish Armada, they attempted the destruction of the next Queen, only for her adherence to this Faith. And since that, they have contrived to blow up one King, and pervert another; but blessed be God still without any advantage to their Cause, through his Mercy they could never yet prevail against us.

Psal.

(i) Αρροῦντες τὸν ῥό-
δον, ἢ τὴν ῥίζαν καὶ ῥαβδόν
Κίρας — &c. Hip-
poc. Aphor. lib. 2. cap. 29.

Pfal. XXXV. 7. & *Pfal.* LVII. 5. In those two last Designs, their Plots were carried on with great Secrecy for a long time; till our destruction was near being effected; and not only our Lives, but that Religion by which we hope to save our Souls, were in extreame danger. We neither knew they had digged a Pit for the Life of our Protestant King James the First, nor drawn in the Second of that Name to their party, while he joyned with us in Communion: But Heaven discovered both Designs time enough to prevent them; and not only hindered them from hurting us, but the Mischief both times fell upon themselves: First, by reviving of old severe Laws against them (which that gentle Prince had suffered to sleep from His first coming to the Crown (k)): And this Second time, their Practices rendered them and their Religion more odious, and less likely to prevail here than ever.

(k) *Ergo, Psal.* XXXV. 7. *sinè causâ, h.e. immeritò.*
Verf. Jun. & Trem. à me non lass; Genebr. in loc.

Psal. CXLVII. 5, 6. How can we but own those three Attributes of God which are so visible in these Deliverances? First, The greatness of his Power, who so mightily dissipated their open and violent Attempts. Secondly, His infinite Wisdom in finding out and laying open all their cruel and concealed Intreagues. Thirdly, His eminent Justice, in turning those things by which they hoped to pull down this peaceable and moderate Reformed Church, into the ruine of their own proud and persecuting Babel (l): For hereby all their Poli-

(l) *Non est injuria pati, quod prior feceris.* Senec. de Ira, l. 2. cap. 30.

ticks

ticks appeared to be folly, and they were taken in their own craftiness.

Psal. LXXX. 17, 18. And now, O LORD, who hast done so great things for us; what remains, but that we first pray thee to preserve our present King, a Man exalted by thy right Hand, and one whom thou hast made very strong, to deliver us and defend thy true Religion! And, Secondly, if thou pleasest to keep Him safe, We do promise and engage we will all stand firmly to thy Truth; and we may safely promise this, since during His Reign, we are in no danger of being tempted to Apostacy or falling into Persecution.

Glory be to the Father, &c.

As it was in the beginning, &c.

The

The proper Psalms, LXIV, CXXIV, CXXV.

1st, A Prayer for Deliverance from his Foes, ———— Verse I, II.

2^{ly}, A Relation of their Malice appearing, { 1. By their Evil words, Ver. III, IV.
2. By their Secret plots, Ver. V, VI.

Psal. LXIV. contains,

3^{ly}, A Prophecy of their Ill success, Noting { 1. The Author of it, God, Ver. VII.
2. The Means, their own Tongues, Ver. VIII.

4^{ly}, A Description of the Event, { 1. To them, Derision, II.

2. To GOD; Acknowledgment, — Ver. IX.

3. To the Pious, Rejoycing, — Ver. X.

Brief

VX. Brief Note upon the LXIV. Psalm.

Psalm LXIV. Ver. III. My Enemies are so bloody, that they aim at nothing less than my Life, which being in imminent danger, I cry loudly and earnestly in my Prayer to thee, O God, to keep me not only from the danger, but even from the fear of Death; for to be under such Terrors is a

(m) *Quotidie speritur
mortem qui effudit timet.*
Senec. Herc. Fur. Act. 4.

continual dying (m). They are a numerous Party who combine against me, and

though their Malice be open, their Methods are hid from me; therefore do thou, O LORD, hide me by thy Providence, so that they cannot come at me to destroy me.

Ver. III. IV. In the mean time, till they can find an opportunity to strike at my Life, they murder my Reputation, expressing their impotent Rage, by inventing Calumnies, and spreading false Reports of me and my Religion, which they use as they would do

(n) *H. per. de Call.
Elo. diaxon. Clem.
Alex. Strom. lib. 1.*

Swords and Arrows (n), if they durst. However, this way they secretly wound

my good Name, and labour to make me hated; and never fear that thou wilt call them to any account for this kind of Injustice.

Ver. V. VI. They persuade one another; it is Zeal for Holy Church to seek the Extirpation of Hereticks, and think it meritorious to Cabal and Plot our Destruction, resolving so soon as they have contrived it cunningly, they will execute it as suddenly. Nor do they fear any discon-

discovery, because they have bound one another in inviolable Oaths of Secrecy, never to reveal it.

Ver. VII, VIII. But when I think of thy Omnipotence and Justice, O God, I can foretel their fall. They do not discern

it (o): But I see that while (o) Uxor à tergo Deus.

they are preparing to shoot at me, Thy Bow is drawn to shoot at them, with an Arrow so swift, it shall be before theirs, and so well aimed that it shall mortally wound them (p): And (p) Ferox Theseus quam Miniodi lucum obrulerat mente immemoris salem & ipsa cepit. Catullus.

which will eternally expose them to derision, after all their care and secrecy, a casual Word or Paper dropt from some of the Accomplices shall discover all, and they shall shamefully betray themselves.

Ver. IX, X. But besides their shame in suffering that which they intended against us, the Pious will make two excellent Uses of this Providence: First, they will discern such infinite Wisdom in the discovery of these Plots, and such exact Justice in turning the Mischiefs on their heads (q), (q) — nec est Lex iustior ulla quam necis artifices arte perire sua. that they will own it to be the work of GOD; thy Hand in it will be very visible.

And those good Men, who are thus wonderfully delivered, Secondly, shall heartily rejoyce in thy Mercy, O LORD; yes, this will strengthen their Faith against all future dangers; and while they bless thee for past Mercies, they will be glad also in hopes of as many Deliverances as they shall need for the time to come: And ever sing,

Glory be to the Father, &c.

The

1st, An Acknowledg-
ment of their Deli- } Verſe I.
verer,

1. Of the }
Malice of } Ver. II.
their Foes,

2^{ly}, A }
Deſcrip- }
tion, }
2. Of their }
own great } Ver. III, IV.
danger

3^{ly}, The }
Returns }
they }
make }
for e- }
ſcaping }
ir, viz. }
1. Praiſes to } Ver. V.
G O D,

2. Joy in }
their pre- } Ver. VI.
ſent ſafety,

3. Truſt for }
future Mer- } Ver. VII.
cits,

Brief

Brief Notes on the CXXIVth Psalm.

§. 4. **P**sal. CXXIV. Ver. I, II. The wondrous Deliverances of this Church and Nation shew, that GOD most certainly takes our part: For our *Israel* may justly say, If others, or less than the *All-seeing* and *Almighty* LORD himself had been on our side, they could never have baffled such close and cruel Designs, as this politick and powerful Party of Men have all along formed against us. It was not our Strength or Fore-sight, but Gods (r), that made the Advantage be still on our side: For his was a Divine, theirs but an Human Power (s). 'Tis plain their Rage was so great, that they would not liesurely have devoured us; but like some hungry Lion or Tiger, they would have swallowed us up alive and raw (t). The Plot was laid to have given no time nor warning to those who were to be Massacred: But King, Prince and Parliament were all to be blown up and destroyed in one moment.

Ver. III, IV. Again, their Pride was risen to that heighth, that nothing less than our utter destruction would have satisfied them. *Persecution* must have taken off all that missed this Blow: So that this unavoidable Desolation would have suddenly broke in upon us, like a deep and

(r) Rom. VIII. 31. *Si Deus pro nobis — qui vult adversari, parat se, si potest, bellare adversus Deum.* Aug. de ver. Ap. Serm. 16. pag. 74.

(s) *Noli mirari, videnti sunt, homines enim erant.* Aug. in Psal. 124.

(t) *Videtur, Hebr. Cruder.* Vid. 1 Sam. II. 15. & Prov. I. 12.

(u) *Aqua*, in S. Scriptura,
ponitur pro *Populo peris-*
cutoze. Aug. in loc.

irresistible flood of Waters
(u); We could not have
waded through it without
drowning; nor could we

have saved our Lives any other way, but by
denying our Faith, and so damning our Souls;
which was indeed a dreadful case.

Ver. V, VI. But since we were saved both from
their Rage and their Pride, by Miracles of
Providence: Oh, what reason have we to praise
the LORD, who pulled us, like helpless Lambs,
out of the very mouths of those Savage Creatures,
and rescued our Soul, which like some silly Bird
was suddenly catcht in the Fowlers Snare; and
not being able to break it by her own strength,
expected each moment to be taken and destroy'd.
In this condition were we when the Almighty
broke this Snare and delivered us.

Ver. VII. Wherefore let their hopes be ne-
ver so great, we will not fear any of their
Attempts hereafter. Their expectations of Suc-
cess rely on false Principles, wicked Policies,
and cruel Actions; they trust
(w) in Saints (w), Relicks, and
other Created things, which
always fail them: But our
help comes, by calling on
the Name of that Supream

(w) *Isai. LXIII. 16.* *Mortui*
anim non morunt quid
agunt patianturue mor-
ales in hac vita. Aug.
de cura pro mortuis.

Lord, the Creatour of Heaven and Earth, who
can never want Power or Inclination to rescue
such as depend on him; and this is the true
Reason why we are saved, and they are dis-
appointed. For which let us sing,

Glory be to the Father, &c.

The

The
CXXVth
Psalm
doth
consist
of

1st, A Declaration of the
Safety of the Faith-
ful, ————— } Verse I.

1. Of the Au-
thor thereof, } Ver. II.
viz. GOD,

2^d, An Ac-
count,

2. Of the Rea-
son, viz. to
prevent Apo-
stacy, ————— } Ver. III.

3^d, A Prayer for the prof-
perity of Good Men, — } Ver. IV.

4th, A Prof-
pect of
the final
State, }
1. Of the Wic-
ked, ————— } Ver. V.
2. Of the Righ-
teous, ————— }

Brief Notes on the CXXVth Psalm.

§. 5. **P**sal. CXXV. Ver. I. The former Psalm ended with a resolution to trust in God, and this shews the benefit thereof; for by this Faith good Men are safe. All attempts to destroy them are as vain, as the endeavours to remove a Mountain by Human strength would be (x), especially if that Mountain be the Hill of Zion, the place in which Gods true Worship is fixed, and over which he takes a special care. This Mount, and Gods Church, will stand fast for ever.

Ver. II. The situation of Jerusalem was an Emblem of this; for as that was surrounded and guarded with many Hills on every side of it, and divers Watch-Towers and Forts were placed on them: Even so the LORD, by his All-seeing and Almighty Providence continually watches over his Church, to prevent all the Mischief intended against it, and this makes it inaccessible to all its Enemies.

Ver. III. When God hath given a Country, to be the Lot of such as do believe and worship rightly, he will not without the highest Provocation suffer those of a false Religion, to divide it among them for a possession, or let them keep the Dominion over it for any long time (y): Because he fore-sees such Lords and Rulers, by force and fraud, by

(x) Montes transferre in S. Scripturâ fig. rem supra humanam potentiam agredi. Math. XVII. 20. & 1 Cor. XIII. 2. Drus. Prov. claus. 1. 1. 3.

(y) Verf. Tigurin. Pertica, i. e. virga mensurationis. Castal. Sceptrum, i. e. virga potestatis.

by interest and cruelty, will intice some and affright others into Apostacy. Wherefore in tenderness to his weak Servants, such Scourges as these either are not sent on a righteous Nation, or however do (z)—*shall not rest.* New Transl.

Ver. IV. On the due consideration of this thy tender Care of thy own People, what can I pray for more properly, than that thou, O LORD, wilt continue thy Providence over all that are upright and sincere, and let them at all times be safe and prosperous.

Ver. V. As for those who are so set on mischief, that when one of their wicked Plots fails, they begin to contrive another: The visible Justice of thy defeating them will not discourage them, nor any thing else amend them (a). Therefore I know, thou, O LORD, wilt lead them forth like

(a) *Medicus si cessaverit curare, desperat.* Hieron. ad Castrum, ep. 33.

hardened Malefactors, to suffer some dreadful punishment in this World (b); or however, thou wilt condemn them to eternal punishment in the next (c).

(b) *Punit eos ut maleficos.* Castal.

(c) *Ducet eos in Gehen-nam.* Chal. Paraphr.

And in despite of all their policy and power, the true Church and People of God shall enjoy peace and prosperity from age to age. So that this and the next Generations shall continually own it, and sing,

Glory be to the Father, &c.

The proper Lessons; 2 Sam. XXII. and
Acts XXIII.

- §. 6. **N**othing can be more truly called *proper*,
than these Lessons: The first is *Da-
vid's Hymn of Praise* (d),
(d) 2 Sam. XXII. composed upon his deli-
verance out of the hands
of all his Enemies, especially of King *Saul* his
Father-in-Law, who sought to deprive him
both of his promised Succession and his
Life: I need not tell the Reader to which of
our two Deliverances this belongs; but shall on-
ly observe, that the Words are so many Acts of
Faith and Hope, Love and Gratitude, Humility
and Devotion, Praise and holy Resolution, and
are so pertinent that they explain themselves to
an attentive and well-disposed Hearer. The
Second Lesson relates evidently to the Gun-
powder Treason; the History agrees with that
Plot in some particulars, but falls short of it in
many others: There we
(e) Acts XXIII. find (e) a crew of desperate
Zealots, enraged at *Paul* for
persuading them to reform the corrupt Tradi-
tions of their Fore-fathers, binding themselves
in a bloody Vow, sealed
(f) Εἰς τὰς αἰὲς ἀνέκλεστον with horrid Imprecations (f)
ἐπὶ τῇ Χρ. Τεκνύματα τοῦ to murder *S. Paul*, as he went
σπάζας. De Zeloe. ap. towards the Hall of Judg-
Judæos Philo. leg. spec. ment; and first they ac-
quainted their impious Priests with it, who
approved the Design, and encouraged the Actors,
promising them (no doubt,) if they were seized
by

by the Guards, and executed for this Heroick Zeal toward their Old Religion, that they should merit Paradise at least, for ridding the Church of such an Enemy. Thus far the Stories agree: But *S. Paul* was a private Man, and their Fellow-Subject, and they aimed at a single Sacrifice to their Rage; Whereas these Plotters aim at a Gracious Prince, their own Sovereign, and at a thousand more Lives besides his; yea, as the Parliament is the Nation in Representative, our Plotters seem inspired with the bloody Principles of *Caligula* (g), who wish'd he could cut off all the People of *Rome* at one stroke. They were for destroying a thousand innocent Lives at once, and subverting the Religion and the whole Government of the Nation, and cutting off all that should oppose them. So that the Scripture affords no parallel of such cruel and blood-thirstymen, and we must be content with a Crime like it; but in a far lower degree.

(g) *Utinam Pop. Rom. unam cervicem haberet. Votum Caligul. ap. Suet. l. 4. p. 24.*

The first Collect.

The first Collect consists of

- 1st, The Author of them, { Almighty God, who hast in all ages, &c.
- 1st, A Memorial of past Providences; observing { 1. The Church in the miraculous and gracious deliverances, &c.
2^{ly}, The Objects of them, { 2. Kings,
3. States,
- 3^{ly}, The end of them, viz. their safety from such Plots, { from the wicked Conspiracies, &c.
- 2^{ly}, An act of Praise, for a special Providence to us relating, { 1. The persons hereby delivered, { we yield thee our unfeigned thanks, &c.
2^{ly}, The grounds of it, { 2. The Evil escaped, { for the wonderful and mighty, &c.
3. The aggravation thereof { 3. The Evil appointed, &c.
in a most barbarous, &c.
- 3^{ly}, An acknowledgment whence it came, { from this unnatural Conspiracy, not our merit, &c.
- 4^{ly}, A Recognition, to whom the Praise is due, { And therefore not unto us, O Lord, &c.

A Practical Discourse on this Collect.

§. 7. **A** Almighty God who hast in all Ages shewed, &c.] This Collect relates to our former deliverance, and is introduced by observing that this was not the first time Heaven had shewed its Power and Mercy upon such occasions: And it is very fit that a new instance of the Divine Goodness to us, should revive in our grateful minds the memory of Gods Blessings, though granted in ages long since past; Time should never blot out their Remembrance, especially when a later Act gives us occasion to call to mind all of the like kind. For all these Providences aim at the same end, that is, by preserving righteous and religious Kings and States professing his holy and eternal Truth, to preserve his Church and true Religion throughout all ages, so that it is come down even unto our times.

The Old Testament records many Deliverances of the Jewish Church and State, and of their Religious Kings, *David* and *Asa*, *Jehoshaphat* and *Hazekiah*: And ever since there were Christian Princes, the Annals of the Church abound with Examples of their being preserved from the plots and malice of Jews and Pagans, Hereticks and Infidels, yea from all sorts of Traitors: And the Reign of, *Queen Elizabeth* alone, of Blessed Memory, is sufficient to confirm this Truth: The Romanists (hoping with her to destroy the Religion she professed) often attempted her Life by poisoning and stabbing, and sought to take away her Crown by frequent

frequent Rebellions at home, and by a formidable Invasion from abroad ; but still Heaven manifestly defeated them, and miraculously preserved Her.

We yield thee our unfeigned thanks and praise for, &c.] As their malice ended not with her Reign, so neither did Almighty God cease his care ; When there was a fresh occasion by a new Plot against her Successor King *James I.* a new Providence delivered Him, and gave us occasion with all joy and gratitude this day to own it, by commemorating, First the Persons designed to be destroyed, *viz.* A Wife and Gracious Protestant King, his Vertuous and Religious Queen, and their most Innocent and Hopeful Heir Prince *Henry*, together with the whole

(b) *Parliamentum, Curia apud nos suprema, magnum trium ordinum Concilium, vel Convenerus, ut cum Rege de rebus arduis consulunt. Somneri Glossar. ap. X. Script.*

Parliament, consisting of the three Estates, and all Officers and Attendants belonging to any of these; (b) yea all whose business or curiosity on that solemn Day should bring them to that fatal place, under which were privately

laid such certain instruments of death, as in one instant would have torn these poor Creatures into a thousand pieces, and buried them all in the Ruins of that Ancient Senate-house : If an implicit Faith and a blind Zeal could not work Prodiges, it is scarce to be imagined how any thing in human shape could be so insatuated as to believe that God, who hates

(i) *Ila. LXI. 8.* robbery for a Burnt-offering, (i) can (like some cruel Pagan Dæmon) be pleased with Murder, or delight in

in a Sacrifice of Human Blood : But they who are taught to renounce their Senses (k) and must not believe that which they see, taste and smell, may easily be brought to abandon their Reason also, and wretchedly imagine they oblige and serve God, in exercising the greatest barbarity upon men. To kill one innocent Man, wilfully is a damning sin, if the Eighth Commandment be one of Gods Eternal Laws ; but to kill so Many, One of them their Sovereign, some of them their Friends and Relations, and all of them their Countrymen and Civil Neighbours, and to do this in so sudden and merciless a manner, and still to believe this barbarity to be meritorious, is (as the Collect notes) a Wickedness that hath no parallel, nor precedent in former Ages ; these Monsters star . . single.

From this unnatural Conspiracy, not our merit, &c.] Those who could so long ruminate upon so unnatural a Plot, and fortified themselves for it, by profaning the Holy Sacrament of Peace, and making that the Bond for Murder, These would not have shrunk at the Execution : And oh what a blessing was it, that these cruel Hands were not let loose ! God alone could, and he did restrain them, and this not for our Merit, for we were then (as we are now) a sinful nation : They were discovered, not by our foresight, since it was hatched in the dark, and carried on closely almost to the very fatal minute. But by Heavens never-sleeping and all-seeing Eye, while they feared no stop, and we apprehended no danger. Then, as happily as unexpectedly, all
was

(k) — *Absit credere quæ
videmus.* Walt. Mahop.
de augis. curiz. dist. 1.
c. 11.

was disclosed and prevented. This was so cer-

(l) Οὐδὲν ἴσθα μὴ
 ἴα ἀπερσδύστα καλῶ-
 συ. Artemid. l. i. c. 2.

tainly Gods Act, (l) that as
 we could no way contri-
 bute to the benefit, so we
 cannot pretend to any share
 in the glory of it; and

therefore we say with holy David, *Not unto us,
 O Lord, not unto us, &c.*

(m) Psal. CXV. 1. (m) To his Name let all the
 praise be given, because
 from him alone the Mercy came; a Mercy which
 preserved the True Religion from extirpation,
 and secured it to after Ages. So that as this
 and all succeeding Generations have advantage
 by this deliverance, we hope in all Churches of
 the Saints the memorial of it will ever be re-
 tained, by a Publick Day of Joy and Thankf-
 giving; and that Gods faithful people will own
 this mighty Blessing was obtained by the inter-
 cession of Jesus Christ, to whom with the Father
 and the Holy Ghost let all glory be ascribed for it,
 now and for ever more, Amen.

The

The Second Collect.

The Second Collect hath three Parts.

1st. Expressed in general. { Except also
migrations,
ec.

2nd. The means. { by bringing
his Majesty,
ec.

3rd. The effect. { for the deliverance of our
Church, ec.

1st. The Author of this { his adons the
mercy { wisdom, ec.

2nd. Our Obligations unto { which so fra-
him { ternally in-
terposed, ec.

1st. For a grateful sense of { the benefit
it { they give us
such, ec.

1st. Prevent- { that we may
ing securi- { not grow le-
ty. { cise, ec.

2nd. Increa- { and move us
sing our { to be the more,
zeal. { ec.

3rd. Promo- { les truth and
ting all vir- { justice, ec.
tue.

1st. For us to { that they may
endeavour { be the Sabbi-
ec, ec.

2nd. For God to { all which we
grant. { demand, ec.

1st. A new
act of
praise for
his Majesty,
ec.

2nd. A spe-
cial own-
ing of

3rd. Proper
Prayers on
this occa-
sion.

1st. Fit mo-
tives ur-
ged, both

A

A Practical Discourse on this Collect.

§. 8. **A** CCEPT also most gracious God of our unfeigned, &c.] There was by divine appointment a Bell for every Pomgranate upon the Skirt of Aarons Robe, to shew that every new Mercy deserves a new Song of Praise; He renews his Goodness to revive our Gratitude, (n) and hath made the same Day twice Memorable, that we might give

(n) *Conferendum vobis officij meritum non videbatur; Plin. ep. 4. l. 3.*

him a double Tribute of Thanks. This Deliverance was a real and substantial Blessing, therefore our Praises should be unfeigned; we were extremely dejected with a dismal prospect of the inevitable ruin of our Liberties and Religion, and after such a cloud, the beams of the

(o) *Sequitur post Nubila Pabus.*

But now God put

(p) *Psalm XL. 3. Pro alio Hebr. dicunt Novum. Exod. I. 8. LXX & 17. cum It. Marc. XVI. 17. cum Act. II. 4. Novus & alii linguas. Druf.*

to deliver us: When they who designed to oppress us, had power equal to their will, a strong Army and a well-manned Fleet, Provisions and Ammunition, the Ports and Garrisons all at their com-

command, and Orders were almost ready to be given to give the Fatal Blow, to us, who were defenceless and disarmed, and not allowed either to Petition or Complain: Then on this very Day our present King landed to our rescue; and then Popery and Arbitrary Power soon vanished. 'Tis said (I confess) that some are angry at the Providence which stopt these Evils, and think the means to be such as cannot be justified. But give me leave to observe, that in the Poetick Ages Hero's were Deified for freeing their oppressed Neighbours from the Tyranny of their Natural Sovereigns; that the *Eastern* and *Italian* Christians magnified the mercy of God, and the valour of *Constantine* for preventing their lawful Emperours from persecuting them; that the *Greek* Church resolved it was a just cause of War against the *Persian* King for persecuting his Christian Subjects *; that the Papists highly extolled *Philip* of *Spain* for setting out an Armada to relieve those they called injured Catholics in *England*; that *Queen Elizabeth* was advised by her Parliament and Council to assist the *Dutch* and free them from the *Spanish* Yoke, when that King would have altered their Constitution, and extirpated that which he called Heresie: And finally, that the learned *Grotius* proves it very lawful for a Neighbouring Prince to defend Subjects from a ruin threatened to them from their own King (g). And all this where the assisting Prince hath not an expectant Right (which no Predecessor ought

* Δὲ δὲ πολέμου
Πέρονος μάλλον ἡγήσατο
ἢ περὶ τῶν ἀπολλυμένων
χριστιανῶν. Socras.
lib. 7. cap. 18. pag. 744.

(g) *Grot. de jure Belli
& Pacis*. l. 2. c. 25. §. 8.
pag. 414.

to deteriorate) as our present King had. These considerations may convince all that are not prejudiced, that the Act was innocent at least, if not praise-worthy in him, and happy for us: So that we lawfully may, and in gratitude ought to be very thankful both to God and our Deliverer.

We adore the Wisdom and Justice of thy Providence, which, &c.] However let us not be ungrateful to God, who hath so visibly manifested his Wisdom and Justice by this seasonable interposition of his Providence, that all who are not wilfully blind may see his hand in our Enemies disappointment, and our deliverance; to outwit and baffle so many famous Politicians as the Conclave of *Rome* and the Schools of *Loyola* had sent hither, shews infinite Wisdom;

(r) Job. V. 13. to catch them in their own craftiness (r), and make the methods which they took to advance their Cause, prove the ruin of it, was truly Divine Justice: This kind of judgment, the snaring the wicked in the work of their own hands, makes the Lord to be known, as *David* notes (r).

(r) *Psal. IX. 16.* The Lord is known by the judgment, &c. *New Transl.* Again, the reasonableness of this Mercy also demonstrates it came from God,

whose time to deliver his people is, when they are come to the last extremity, and all human aid seems to disappear; when the Wicked have no fear but they shall prosper, and the Pious scarce

any hopes to escape (r), then it is most proper for Hea-
(r) *Sic operari Deus cum suis affueris, ut ubi deficit humanum consilium, ibi intercedat divinum adjutorium.* Aug. de temp. Ser. 89. ven

ven to interpose: And thus it was in our case, the greatness and nearness of the danger, their boasting hopes, and our desponding fears, made the rescue more sweet, and more certain to come from God, whose Wisdom and Justice therefore we must most thankfully adore.

We beseech thee give us such a lively and lasting sense, &c.] To be ungrateful for so necessary, so seasonable, and so profitable a blessing would be a provoking sin, and prevent Gods future Favours; therefore we pray that we may have first a lively, and then a lasting sense of it: First, that it may work vigorously on our Affections, and produce sprightly and hearty praises: Secondly, That it may sink deep into our hearts, and never be forgotten by us: We seemed, indeed, all to be much affected with this mercy at first, but Time in too many, hath shamefully effaced those Notions, so as they have almost forgot (as *Israel* did)

the Lord and Gideon (u). Now (u) *Jud. VIII. 34, 35.*

this ingratitude is the more inexcusable, because the same God who preserved our Church and our ancient Government, hath since settled and secured both, and hitherto defended that Valiant and Prudent Prince who guards us and them, so that we have a continued succession of new Mercies (w) to keep alive in us the sense of the first Blessing; and if these will not make us continue grateful, nothing will work on us.

(w) *Beneficia mea tueri nullo modo melius possem, quam ut augeam.*
Plin. ep. l. 2.

That we may not grow secure and careless in, &c.] But the saving an Excellent

D

Church

Church and three Nations so long, requires a better return than the Tribute of our Lips. God justly expects from us such a sense of this, as may influence our Lives, and make us as much better, as we are now (by his mercy) safer than we were before. When the danger threatens, we are commonly fervent in our Prayers, strict in our Lives, and sensible of our

(x) *Utinam tales esse
sani perseveremus, quales
nos futuros profitemur in-
ferni. Plin. ep. 26. l. 7.*

sins (x); but when it is over, we grow secure and negligent in our obedience: We presume the Goodness of our

Religion is such, that let us live as we will, God will ever protect it (y);

(y) Jer. VII. 4. and this dangerous notion hinders our repentance.

Wherefore let me desire you to consider, Many pure Churches have been destroyed, for the sins of those who were members of them: Gods Truth may be removed to another Land, and be safe, whatever become of us; so that our present Quiet must not make us negligent or presumptuous; his Goodness should not hinder us from, but lead us to Repentance; the kinder he is to us, the greater should be our shame that we have offended him. And though the preservation of an excellent Religion be a mighty blessing, it is so only to those who live up to the Principles of it, and walk by its Rules; these only are better by it in this world, and these alone shall be saved by it in the next world: What signifies the freedom to profess the true

(z) *Inter Christianum
& Gentilem non fides san-
ctum debet, sed vita distinguere. D. Hier. ep. 14. ad Celant. p. 130.*

Faith to him that lives like an Infidel (z); or the liberty

of

of worshipping God aright, to him, that either comes seldom to Gods House and Ordinances, or performs that Service slightly, and grows no better by it? His Religion is worse by the scandal he brings on it, and he will be no better by all the pretences he makes to it: If Popery had prevailed, such men could not either have lived more wickedly, or perished more certainly: Wherefore that the preserving and establishing our Religion, may be a real Blessing to us, here and hereafter; let us repent and carefully avoid security, negligence and presumption; and this is the negative part: And let the continuance of this holy Church, by such signal Providences, move us to be more diligent and zealous; both in joyning with it in that pure way of Worship it maintains, and in adorning it with such holy lives as it directs us to lead; and this is the affirmative part, of which the next Paragraph gives us the particulars.

Let Truth and Justice, Brotherly Kindness and Charity, &c.] When God hath saved our Religion, he expects we should live up to it; he makes it safe, and we should make it lovely by the practice of all those Duties and Virtues that are of good report, especially such as have been formerly most neglected, as particularly Sincerity and Truth in our Words, Honesty and Justice in all our Actions, a hearty Love to all our Fellow-Christians as Brethren, Bounty and Charity to such as stand in need, Devotion and true Piety in the service of God, Unity, Peace and Concord with one another, yea even with those of other Parties: And to encourage us to pray for, and practise these

Virtues more heartily, it is noted, that this is the certain way both to move God to establish us and to engage all Nations to admire and praise us; these things would make us safe and honoured, our Times may thus continue peaceable, and our Church by this means become the praise of the whole Earth, which methinks every wise and good Protestant should above all things desire. But alas! the contrary to all these are too common amongst us; there is so much Deceit and Hypocrisie, Cheating and Dishonesty; we are so unkind to all, and so obdurate and niggardly to the Poor; so slight and remiss in the Service of God, and so full of Heats and Animosities among our selves, that we have more reason to fear to be unseated again by these sins, than by our Enemies policy and power. These crimes that are so contrary to our Religion, bring more dishonour upon it than all the spiteful calumnies of our Enemies: If we did not afford them just matter of reproach, their known malice would

(a) *Frustra irascimur
obrectatoribus nostris, si
eis obrectandi materiam
ministramus. D. Hieron.
ep. 14. ad Celant. p. 136.*

hinder their censures from being believed (a). Wherefore I earnestly intreat all that with the peace of this Church, and desire its universal Honour, to endeavour

the practice of these Virtues, and to avoid falling into these mischievous and scandalous Crimes. And since we cannot do this but by the Grace of God, let us beg that most devoutly for the sake of our blessed Saviour Jesus Christ, Amen.

The

The Third Collect.

The Third Collect consists of four parts,

- | | | | | | | |
|--|---|---|---|--|--|---------------------------------|
| 1/y, A memorial of two Mercies, describing | { | 1. The Author of and Motives to both, | { | Almighty God and Heavenly Father, &c. | | |
| | | 2/y, A more particular account | | 1/y, Of the former Mercy, | didst prevent the malice and imaginations, &c. | |
| | | | | 2/y, Of the latter, | and didst likewise upon this day, &c. | |
| | | | | | | |
| 2/y, An Act of humble gratitude for them both, | | | | we most humbly praise, and, &c. | | |
| 3/y, A confession acknowledging | { | 1/y, Gods free grace and mercy, | { | we confess it has been of, &c. | | |
| | | 2/y, Our own evil deservings, | | for our sins have cryed to heaven, &c. | | |
| | | 3/y, His not strictly punishing us, | | but thou hast not dealt, &c. | | |
| | | 4/y, Our escaping by that means, | | but hast in mercy delibered us from, &c. | | |
| 4/y, A Prayer containing | { | 1/y, The several graces to be now exercised by us | { | let the consideration of this thy repeated goodness, &c. | | |
| | | 2/y, The motives urged both to move | | 1. True Repentance. | that thou mayst still continue, &c. | |
| | | | | 2. Faith and Love. | | and that for thy dear sons, &c. |
| | | | | 3. Holy obedience. | | |
| | | 1. Us to ask it, | | | | |
| | | 2. God to grant it, | | | | |

A Practical Discourse on this Collect.

§. 9. **A** Almighty God our Heavenly Father, who of thy, &c.] The Litany is a proper Office for this Day, being designed to avert or remove all kinds of Evil, especially Privy Conspiracy and Persecution; so that it is always to be used on this Day; and after it this Collect which is chiefly Penitential. Now nothing will lead us sooner to Repentance, than a serious comparing God's goodness with our sinfulness; wherefore we introduce the confession of our evil deservings, with a memorial of his great Mercy in granting us two signal Deliverances from the Mischiefs designed against us by the same sort of men, on the same day, though in different Ages. And we consider that herein God shewed, 1. His Power to be Infinite, and so we call him [Almighty] for he broke all their measures. 2. His wonderful goodness, and so we stile him [our Heavenly Father]. Now there are two Properties of a loving Father; First, To provide a supply of all necessary good things for his Children. Secondly, To pity and help them when they suffer any evil (b). And thus our Heavenly Father hath employed his [gracious Providence] to secure unto us the free Profession of his true Religion. And when these Plots were laid to enable our Foes to persecute us for it, his [tender mercy] moved him to pity us, and keep off the fatal blows from us.

Diss

Didst prevent the Malice and Imaginations of our, &c.] From the consideration of those lovely Attributes which excited our good God to undertake our rescue, we go on to consider the horrid Evils which he saved us from; and First as to the Gunpowder-Treason, the Plot sprang from pure Malice, and they imagined it was certain to take effect; but Heaven confounded this horrid wicked Enterprise, by an unexpected Discovery. And indeed King James the First, could never have found out this Plot, since he had no reason to suspect it. He had suffered those Penal Laws, which their Plots and Rebellions against Queen Elizabeth had occasioned, to lie dormant; and used the Papists so gently, that he hoped he had made them good Subjects: But such was their Malice to the Religion he professed and maintained, that they imagined his good opinion of them, and

his security (c) was their opportunity to strike him secretly and unexpected, together with all, who with

(c) *Iſai. LIX. ver. 15.*
Aditum nocendi perfido
praestat fides. Senec.
Oedip. Act. 3.

him were able by their Learning or their Interest to defend that Protestant Government and Religion: And then they doubted not but they might set the Crown on a Strangers Head, who was a firm Catholick; and so alter the Government and the Laws, and extirpate that which they falsely call Heresie, out of this Land for ever. But oh! what horrid crouds of barbarous Cruelties must have made way for this? The first Massacre of so much Royal and Noble Blood would not have effected it: Popery was so known, and so hated, and Protestant Religion so settled

and beloved here then, that above nineteen parts of twenty must have been cruelly murdered, and the extremest force have been used before so bitter a Pill would have gone down. But they valued not making their Native Country one great *Aceldema*; they count us all Enemies of

(d) *Judeis ipsis acerbiores hostes Christi, & multo magis detestandi.* Maldonat. in Johan. 4. 9. *Costerus optat se damnari cum Lucifero, Si Lutheranus moriens possit salvari vel evadere Gehennam.* Resp. ad Osiandr. prop. 8.

Christ, and damned Wretches, and so would have gloried in the execution (d). And was it not an infinite Mercy to be delivered out of such Merciless Hands? Their Barbarous Cruelties against the *Albigenses* and *Waldenses* of old, against the *Lollards* and *Protestants* in

England a few Reigns before this, and the Inhuman Proceedings of the Duke of *Alva* in *Holland*, these taught that Generation to rejoyce exceedingly, that they did not prevail in this bloody design, and we have reason to remember it with gratitude to this very Day.

And didst likewise this Day wonderfullp
conduat, &c.] But if this seem too remote, Behold God hath delivered us from a Second and more probable Design to destroy our Religion and our Laws. For now they had secretly gained the next Heir of the Crown to their side, and dispensed with him to come to our Prayers, Sermons and Sacraments for many years, yea allowed him to swear and solemnly promise to defend our Church, at his entring into the Throne (e). All which had

(e) *Nulla modo fides servanda hereticis, etiam juramento firmata.* Simanca ap. Sanderf. de oblig. juram.

so amused many unwary

Pro-

Protestants, that their Loyalty would not let them see the danger their Liberties and Religion were in, till the Romish Party, under this Zealous Prince, were grown almost strong enough to declare the Change they intended. But blessed be God this Design was at last discerned by almost all the Nation; and though they could not prevent it, he did, by sending on this very Day a Generous Protestant Prince, who was deeply concerned in our Laws and Religion to rescue both from imminent and apparent ruin: And if the escaping Oppression and Persecution, Banishment, Prisons, Axes, Gibbets and Stakes be a Blessing, then the present King's landing was so to us.

We most humbly praise and magnifie thy most Glorious Name, &c.] Having set out the Author of both our Deliverances, and described them severally; we next proceed to praise him for the Mercy, and magnifie him for the Power, which were so illustrious in these wondrous Works; and they were so great Blessings to us, that with the Royal Psalmist we declare, *No tongue can express our obligations* (f). Now such extraordinary Favours deserve extraordinary Praises; Mercies so often repeated, merit reiterated and redoubled Acts of Gratitude; a Day so signalized and singled out by Providence, ought to be for ever solemnized with joy by all the true Sons of this Church: The ruin whereof was twice intended, and both times almost accomplished, by Men of the same Prin-

(f) Psal. XL. 7.
& CXXIX. ver.
17, 18.

*Nemo dignè gratias
agit, nisi divina gratia
magnitudinem attendit.*
Greg. Mor.

Principles and Temper, and the same God prevented both these dreadful Mischiefs: So that he who will not praise the Lord this Day for both, may be justly suspected not to be truly thankful for either. I know some do lessen our danger in the latter case, by pleading, That the late King's Promises, his Good Temper and Interest would have hindred such severity as we apprehend. But we saw none of these could hinder the French King, at that very time, from Ruining, Persecuting, Destroying and Banning Millions of his Faithful Subjects, only for sticking to their Religion; and since that King was then the Example and Guide for our Court, and we had the same bigotted Priests to advise here, who had pursued those methods there; we know they would absolve our Prince from all ties, and sour his own gracious Disposition, and make his Interest stoop to theirs: So that we had reason to expect every thing here that was done in France, so soon as they had power enough to hope to effect it; and therefore to escape this Evil was an unspeakable Mercy, and deserves humble and hearty Praises.

We confess it has been of thy mercy alone, that we, &c.] This is the Second and Penitential Part of the Prayer; we have seen God's dealing with us, and now begin to reflect on our Carriage toward him: And lest Pride or Conceit of our Merit should abate our Gratitude, we own with the Prophet *Jeremy*, That it is only his Mercy that prevented our

(g) Lam. III. 22. ruin (g). We declare we are so far from Merit, that we cannot pretend to bare Innocence: For both

in

in that Age and this, the Nations Sins were so great, as to cry loudly to the Divine Justice to punish us, and these our Enemies, both then and now, stood ready to be the Executioners of his Wrath; a bare Permission had let them loose upon us. So that we can find no reason in our selves why we were spared; nay, why we were not given up for a Prey to our enraged Foes, who, like hungry Wolves, were ready with open Mouths to devour us. The only reason was in God, it was his Pity and Clemency which moved him to punish us less than our iniquities deserved (l). All things were prepared for our utter destruction; God alone (who had the justest cause to consent to it) was unwilling, and by this meer Mercy of his we escaped the ruin prepared for us. And it is very proper to mind us of this, while we are praising God for our Deliverances; for the less we deserved them, the more thankful we ought to be for them (m). As our unworthiness heightens and increases his kindness, so it should add to our joy and gratitude.

Let the consideration of this thy repeated goodness, &c.] But there must be something more returned for two such eminent favours, than bare praises; wherefore we beg that *this goodness of God may lead us to repentance* (n). Otherwise though we have been twice spared, and both times guilty, Iniquity may and

(l) Psal. CIII. 10.

*Poenam si tuta patris de-
nare, sin minus temperare
solet. Sen. de Clem. l. 1.
c. 20.*

(m) *Majaris pretij be-
neficium, est quod praes-
tur indignis. Salv. de
gab. l. 4.*

(n) Rom. II. 4.

and will be our ruin at
 (s) Ezek. XVIII. last (s). He rescued us not
 30. to give us opportunity to
 commit more sins, but to
 afford us time to gain a pardon for past Of-
 fences by Repentance: It is the most provoking
 abuse we can be guilty of, to make this impu-
 nity the encouragement to our Vices: St. Paul
 calls this, *Despising the riches of his forbearance*
and long suffering; and in that case it is not God,
 (who would gladly save us) but we *that treasure*

up wrath to our selves against
 the day of wrath (p). That is,
 (p) Rom. II. 5. we force God either to send
 some sad Judgment upon us
 in this World, or if not, how-
 ever he must condemn us in
 the next. And alas! it is no advantage to be re-
 prievd from a temporal, and reserved for eter-
 nal Death, which without Repentance we can-
 not escape. But further, we must not only re-
 pent and cease to do evil, but bring forth also
 good Fruits. His former care of us, must quicken
 our Faith and engage us to trust in him when
 any future dangers threaten us; it must encrease
 our Love to him, who is so sure and constant a
 Defence to us against all our Enemies designs.
 And if our Faith be lively, and our Love sincere,
 they will certainly produce

(q) 1 Joh. V. 3. all holy Obedience (q). Who-
 ever firmly believes that
 God alone is his Preserver in and from all perils,
 and intirely loves him for it, that man will con-
 tinually strive to oblige Heaven to watch over
 him, by all the Duties of Piety and Charity,
 and

and by whatever he thinks will please this his Heavenly Father; the Faith is not sound, nor the Love sincere if it do not produce these Fruits: And if we make this use of our Deliverances, they will be doubly beneficial to us (not only as they are temporal Mercies, but) as they become by this means a spiritual and an eternal Blessing to every single man, who so improves them.

That thou maist still continue thy labour, with, &c.] Finally, there is a publick motive to engage us to pray heartily, and labour diligently for this sanctified use of these Mercies, because this will oblige him to continue his Protection over this Church and Nation in all future times. Our Enemies at present seem to want Power, but their Malice and evil Will continues (r); they wait and wish for an opportunity to bring us again into that Popish Darknes wherein our Fathers lay so long: But if we walk according to the Light of the Gospel (which shines brighter here than in any other Land) Heaven will still baffle all their Plots: And why should God keep this Light shining, if we resolve to walk in Darknes however? What are we better for a Holy Religion, if it do not make us holy? Let our lives therefore come up to our excellent Profession, and let us of this pure reformed Religion resolve to lead very pure and reformed lives, and then our Church shall never fail. *This we must endeavour, this we must pray for through Jesus Christ our Lord.* Amen.

(r) *Nulla laus est non facere, quod facere non possis.* Salv. de gub. l. 6.

The Fourth Collect.

The Fourth Collect contains

1/y. An Introduction, respecting former Mercies.

{ O Lord, who
didst this day,
et.2/y. A Petition
both for1. Our Preservation,
and{ be thou still
our mighty, et.2. Our Enemies disap-
pointment.{ and scatter
out, et.3/y. A Descrip-
tion of the
means of their
falling in their
designs.1. By Gods preventing
them.{ frustrate and
defeat, et.2. By the Kings pu-
nishing them.{ strengthen the
hands of our
gracious, et.4/y. A Prospect
of the happy
events of this1. The humiliation of
our Foes:{ that they may
never prevail,
et.2. The Church and Na-
tions safety.{ but that our
gracious, et.3. Our own freedom to
serve God.{ we may all
truly serve thee
et.

A Practical Discourse on this Collect.

5. 10. **O** Lord, who didst this Day discover the Snares, &c.] This is an Old Collect, relating to the former Deliverance, and removed to this place, because what we Hoped for in the former Collect, is directly Prayed for in this; and the Petitions are very properly introduced by the consideration of God's Omniscience in discovering, and of his Omnipotence in defeating that Horrid Plot upon this Day, which had secretly laid the cruel snares of Death for our King, our Prince and Nobles. For God's First Favours are generally given freely without any reason in us; but his Second are added only because he had been kind before (r). When (r) Math. XXV. his free Grace hath made us ver. 29. instances of his Favour, he afterwards preserves us for his own Glory, as the Monuments of his eminent Goodness. And whereas our Foes have but two ways to hurt us, either by secret Plots, or by open Force; Our Lord that we trust in and pray to, is furnished with infinite Wisdom to find out the one, and with as infinite Power to dash the other; wherefore we go on and say,

Be thou still our mighty Protector, and scatter, &c.] We have owned his Ability to protect us, and remembered a great instance of his willingness; and thus encouraged, we proceed to beg of him, when our Enemies (who delight in Blood) unite and combine against us
for

for our destruction, that he will effectually scatter them^(s) That is, in the Hebrew Phrase, subdue and conquer them^(t), because

(s) Psal. LXVIII.
ver. 30.

(t) Psal. LXVIII.
1, 14 & LXXXIX.
ver. 10.

(u) *Periculum enim ab hostibus semper gravissimum sustinet divisus & inordinatus exercitus. Veget. de re milit. l. 1. c. 9.*

by open violence, and raise Armies, or set out Fleets to destroy us. Secondly, If they proceed by close Cabals, secret Plots, and deep laid Counsels, to obtain the same end ; we pray that God may infatuate their Minds, so that they may mistake their Measures, and notwithstanding their

(w) *Prævalabant jam facta consilij, omnemque animi ejus vim perstrinxerint, &c. Vellei. Patrec. de Varo.*

pretences to Politicks, may be so blinded^(w), as to imagine those methods will end in our subversion, which prove the direct way to their undoing. This is often the Fate of such as God hates for their wicked designs ; they become ridiculous by being taken in their own Snares. And one would hope his confounding their Devices, in this manner, should abate their Pride, which possessed them with a vain hope of success ; and abate their Malice, which whets them on to new Plots. But when the discovery of their old Project by Gunpowder

powder in our Fathers days, hindred not their making a new Attempt in our days, We see this Prayer (that hath been made for 80 years together) was heard, and they failed and were baffled a second time.

Strengthen the Hands of our gracious Sovereign King WILLIAM, &c.] We wish the observing how God fights against them, and for us, might be a warning to them; and when they have bought wit by two

dreadful experiments (x), that they might never more think of such bloody and impracticable Projects. But if they still go on, if visible divine disappointments will

not reclaim them, we pray that human punishments may light upon them, and that our gracious King may cut them off, either in the field, if they use open hostility, or by the hands of Justice, if they be convicted of new Plots: For God hath put the Sword into the Magistrates Hands for this end, that he may cut off all such workers of iniquity (y). He would bear it in vain, if he did not use it in such a case.

The Roman Magistrates (as *Plutarch* notes) had Rods and Axes born before them, the former to correct lesser, the latter to cut off incorrigible Offenders; but both tied up, to prevent too hasty punishment (z).

Now such as will take no warning from God or Man, such as make their Faith a pretence to stir up Faction in the Church, and

(x) Prov. I. 17.

Jumenta cum locum ubi semel lapsa sunt, semper carere solent. Dux Boiar. ad Leg. Rom. Avent. Annal. l. 3. p. 118.

(y) Rom. XIII. 5.

(z) *Plutarch. Quæst. Rom. p. 183.*

believe their Religion warrants them to murder Princes, and massacre whole Nations (as the

(a) *Rem Religionis trahere sibi videtur quisquis in Henricum Imp. arma produceret.* Malmf. de gest. reg. l. 1. fol. 64. Vide item Philopator. §. 2. p. 144, & 146.

bigotted Romanists do (a)); these as Limbs incurably gangren'd, must be cut off, or no Prince can be secure of his Crown and Life, no People of their Liberties, Lives or Fortunes. This Principle once imbibed, will

prepare a desperate Zealot to execute the blackest design, that Hell can invent, and he will hope to merit Heaven by it. This Notion put the Jews upon crucifying Christ; and all the Persecutors upon those Inhumanities they exercised

(b) *Job. XVI. 2.*

in Christian blood,

(c) *Τὴν σφαγὴν ὁσὲν θεὸς ἐνομιλᾷ.* Sylburg. Sarac. p. 85.

on the Christian Martyrs (b). And *Mahomet* excited his Turks to delight by assuring them, that to murder them was the way to please God (c): What wonder is it that the Donatists ventured their lives to kill St. *Augustine*, when their

Leaders had taught

(d) *Possidon. vit. D. Augustin. cap. 9.*

them, *this was certainly the way to procure remission of all their sins* (d)? Nothing can convince men who implicitly believe in such

Guides, who tell them the high road to Hell is the certain way to Heaven, and none are to be spared, but such as it may be hoped will amend: These therefore are ripe for Justice; it is no cruelty to such Malefactors to cut them off; but it is Mercy to many millions of innocent people

to

to dispatch such out of the way; and if a Par-
don set them loose to
do more mischief (e), he
that releases them, is an-
swerable for their future
crimes.

(e) *Non sum crudelis,
sed vector, ne quod re-
miser, patiar.* Petron.
Arib. Saryr.

But that our gracious Sovereign, and his
Councils, &c.] And now 'tis time to exhort
our selves to put up these Petitions very heartily,
by a Prospect of the great advantages the King
and we shall reap by the prevailing of these Re-
quests. For, First, By this Means our King will
be kept in the true Religion; and a late instance
hath taught us how sad a Judgment it is for a
Reformed Nation to have their King pervert-
ed to the Roman Faith. If we can remember
what we feared and felt then, we cannot but
pray we may never see the like case again in
England, where that Religion is so odious, that
if a King profess it, and attempt to establish it,
the fatal consequence must be his own or his
peoples ruin. Secondly. As these Kingdoms are
now generally Protestant, we pray that we may
be preserved and protected in that Holy Reli-
gion, which is the same that Christ and his
Apostles, and all Orthodox Primitive Fathers
taught, agreeable to our civil Constitution, and
the certain way to make us and our Posterity
happy both here and hereafter. Whereas the
Roman Doctrine is Corrupt, their Worship Ido-
latrous, their Government a heavy Yoke, that
neither our Fathers were (f),
nor we ever can be able to
bear. So that the success
of these Requests will be a

(f) *Vid. Angliæ Gra-
vamina in Fascicul. rer.
expetend. Tom. II. pag.
415.*

mighty Blessing both to Prince and People.
And Finally, We own that every private Christian will have great advantage thereby; for then we may all duly serve God, we may freely and without interruption come to his House, and enjoy his Ordinances, which are Purely and Primatively administred there. Yea, and this mighty Blessing being continued, our comfort in that Providence which preserves this Holy Religion, will oblige us continually to render Publick Thanks and Praise to him that doth preserve and continue it, *through Jesus Christ our Lord.*
Amen.

The Fifth Collect.

The Fifth Collect consists of three Parts.

1st, A Preface owning

1. Gods Eternal Power.

{ Eternal God
and our most,
ec.

2. Our own unworthiness.

{ we the un-
worthy Ser-
vants,2^{ly}, a Double Acknowledgment.1. Of the
Old Deli-
verance
described.{ 1. By the Au-
thor of it.
2. The Persons
preserved.
3. The praises
due for it.{ acknowledg-
ing the pow-
er, ec.
in preserving
the King, ec.
make us we
beseech thee,
ec.2. Of the
latter,
shewing.{ 1. The time
when.
2. The means
by which it
was accom-
plished.{ particularly
for making, ec.
we bless thee
for giving his
Majesty, ec.3^{ly}, Petitions for the King and Royal Family, begging for them

1. Deliverance and outward safety.

{ continue we
beseech thee,
ec.

2. Piety and inward Grace.

{ preserve them
in the faith,
prosper his
Reign with
long, ec.

3. Temporal Prosperity here.

{ and crown
them with e-
verlasting, ec.

4. Eternal Glory hereafter.

A Practical Discourse on this Collect.

§. II. **E**Ternal God, and our most mighty Protector, &c.] On this Prayer we may be the briefer, since we have enlarged on both the Deliverances here commemorated before. We might justly be discouraged, considering how many Years our Enemies have by restless Endeavours, and variety of Designs laboured to extirpate Our Religion and set up Theirs: But we remember our God lives for ever, he is Eternal, he ever was, is, and will be able to defeat them,

(g) *Omnis quæ mutatur, desinit esse quod erant, & incipiunt esse quod non erant: Esse verum non habet nisi qui non mutatur.* D. Aug. in Exod. III. 13.

and save us (g). Let them by their Interest abroad, and Insinuations at home, draw in never so many to assist them, our Protector is mightier than their United Force; and we hope he will employ his Eternal and In-

finite Power for our Defence, because we are his Servants, believing as he hath taught, and worshipping as he hath directed us in his Holy Word. 'Tis true, we are very unworthy Servants to so good a Master, too apt to offend him by our disobedience, and to disoblige him by our ingratitude and distrust. But since he is pleased to be favourable to us still, in a deep sense of his goodness and our unworthiness, we do this Day come to his House, and on our bended Knees acknowledge both our Deliverances. We declare, that three of his glorious Attributes were very visible in the former: His Power in breaking that horrid Design; his Wisdom in letting it run
on

on almost to the last Minute, till the Principal Actor was taken so prepared for the Fact, that it could not be denied : And Finally, His Goodness in saving so many eminent and innocent Persons from the suddenest and horriest Destruction that ever was invented.

Make us, we beseech thee, truly thankful for this, &c.] Perhaps some may think our Forefathers were, but we are not obliged to give Thanks for this Mercy : But let it be considered, if this Plot had succeeded, our Nation had been subjected to a foreign Power, and our Religion extirpated here ; so that we had sucked in Slavery and Popery with our Mothers Milk. We owe the Liberty that we now enjoy, and the Faith we at this day profess, to the Discovery and Prevention of this dreadful Plot ; wherefore as long as this Church and Government endures, we must be thankful throughout all Ages upon this happy Day ; especially since God hath now refreshed our Memories by another Deliverance from the same sort of Enemies, upon the very same Day : If our Ancestors only had received evidences of his infinite Power, Wisdom and Goodness, we might have had some excuse ; but when we needed the assistance of the same Attributes, they were exerted again for our rescue : Let us therefore heartily praise his Holy Name.

We bless thee for giving his Majesty that note is, &c.] This is a grateful owning the Means of our Second Deliverance, which was his present Majesty's Arrival ; he loved our Religion, pitied to see us and it like to be oppressed ; was nearly concerned (by his Title to the

Succession) to keep all right here, and therefore generously ventured his Life and Fortune to rescue us. Our Enemies hoped the Waves would have swallowed him, and a bare rumour of that made them cry high and violent as ever, to convince us it was not love to us, but fear of him

(b) *Quæ quia non potuit, non facit illa facit.*
Ovid. am. l. 3. el. 4.

that made them seem to desist (b). But Heaven set him safe on shoar, and then their next Resolve was to expel

him again by Force; but no considering Protestants could be found willing to destroy their Deliverer, nor to fight against their own Religion and Liberties; and thus all opposition fell before him, and that unhappy Prince who had deserted the God of his Father, was deserted by his Army, and then secretly deserted the Nation, leaving us no other Choice, but to remain in Anarchy, to stay till he should return with foreign Force: Or to put the next undoubted Heir with her Consort our Deliverer (a near Branch of the same Royal House) into the Vacant Throne. And the last expedient was pitch't upon as the only means of our safety, by the unanimous consent of the far greatest part of the Kingdom: Wherefore those who truly love their Religion and their Civil Rights, do justly rejoyce that there is so powerful and faithful a Friend to both, by so signal a Providence now reigning over us.

Continue we beseech thee, to protect and defend him, &c.] As we believe this Revolution was conducted by Providence, we have just cause to pray with holy *David*, *That God would*
estab-

establish the thing he hath wrought for us (i), and pre- (i) *Psal. LXVIII. 28.*
 serve both this King whom he advanced, and the Royal Family; those of it especially who are Professors of the true Religion: 'Tis our Interest as well as our Duty to beg of Heaven to keep all these Corner Stones in our Building, from such Plots and Conspiracies as were this Day twice discovered and prevented. Secondly, We pray that their Minds may be endued with internal Graces, that they who are to defend our Faith, may constantly profess it; and they whose Example is to be the guide of our practice (k) may be constant in the Fear and fervent in the Love of God; under such Princes true Religion will be maintained, Piety and Virtue rewarded, Vice every where punished and discovered. To such Princes, for our own sakes, we ought to wish all temporal Prosperity; and we may rationally hope, as well as earnestly desire, that they shall and may after a long and happy Reign, exchange their earthly fading Crown, for a never fading Crown of Glory and Immortality, *All which may God grant through Jesus Christ our Lord. Amen.*

(k) *Vita Principis perpetua censura est, ad hanc dirigimur, nec tam imperio nobis opus est quam exemplo. Plin. paneg. ad Trajan.*

The Epistle, Rom. XIII. ver. 1, — 7.

§. 12. **T**HE two Designs this Day prevented, the one of Subjects against a gracious King, the other of a King against his peaceable Subjects, shew this Epistle to be very fitly chosen; for herein the Peoples Duty to their Prince is strictly enjoined, especially to so gentle a Prince as King *James* the 1st was to his Popish Subjects; but so as the Princes Duty to his People is plainly supposed, and made a Foundation for the arguments to obey. Wherefore whatsoever subjection may be due to an evil Ruler, other places of Scripture must shew us: For that case is not so much as hinted here. He who had the Supreme Power then when this was writ, was Gods Minister to the Christians for good; One that did not persecute them, but only punished evil Doers, and rewarded such as did well. Dr. *Hammond* thinks it was writ about the death

(l) *Ham. Annot. on. Ep. Rom. Præf. p. 438.*

(m) *Lightfoots Works, Tom. 2. p. 1051.*

of *Claudius* (l). Dr. *Lightfoot* saith it was writ in the beginning of *Nero's* Reign (m); within that first five years, wherein he ruled well to a Proverb, whereas his Persecution began not till the eleventh year of his Reign; for want of which observation, many do run out into very improper Characters of *Nero's* cruelty, and make such inferences from thence, as contradict the Apostles reasoning here, or at least quite mistake it.

This

This Epistle consists of Two Parts,

1st, An
Exhortation
to two
special
Duties.

1. To be subject to Magistrates.

2. The reasons for it.

3. The end of it.

1. To good
men.

2. To evil
men.

3. A conclusion from
the premisses.

2. To pay Tribute for
their Care.

2^d, A general direction concern-
ing all Superiours.

1. The latitude of
this Duty.

1. The Origin-
of their Au-
thority.

2. The sancti-
on of it.

Ver. I.

Ver. II.

Ver. III.

Ver. IV.

Ver. V.

Ver. VI.

Ver. VII.

A

A Paraphrase on this Epistle.

THAT none may pretend, Christianity discharges them from their Allegiance, I charge you [~~Let every~~ soul] of whatever order or quality they be, that live under any Government [~~be subject to,~~] the Persons who are invested with [~~the higher Powers,~~] that is, in your case, the Emperor: Nor doth his being a Pagan, excuse you; ~~for there is no~~ man can attain to the Supreme [~~power, but~~] he must have it from and [~~of God,~~] who being the most High Lord of the whole World, exalts Princes by his Providence, and furnishes them with his Authority: Wherefore you must not look at the Persons, but at the original of their Authority, and believe always, that [~~the Powers that be~~] now, or hereafter shall be, supream [~~are ordained of God~~] they are his Delegates and Vice-gerents.

Ver. II. Whosoever therefore] being a Subject [~~resisteth~~] those who have [~~the Power~~] and supreme Authority lodged in them by God,

(n) *Nos judicium Dei
suspiciamus in Imperatori-
bus, qui Gentibus illos
præfecit. Tert. Apol.
cap. 32.*

He [~~resisteth the~~ Ordinance] and declared Will (n) [~~of God~~] and sins not only against the earthly Authority of Man, but also against the Law and Command of God; [~~And~~] therefore [~~they that resist~~] not only incur the penalty of human Laws here, but they also [~~shall receive to them-~~ selves

selves damnation] hereafter, unless they repent in time.

Ver. III. You may perhaps object, That these Supream Rulers may be Oppressors of the Innocent, and cherish only evil Men who are the instruments of their Tyranny. I reply, This is contrary to their Commission, and the end of their Institution: [~~For~~ **Rulers** are not] empowred or allowed by God, to be [~~a terror to~~] them that are peaceable and do [~~good works~~] that is, to such as you innocent Christians; nor do they at this time persecute you for your Religion: 'Tis not to you therefore [~~but to the Evil~~] Doers, who rebel and openly break their just Laws, to whom they are appointed by God to be a Terror. [~~Wilt thou then~~] who art a Christian, live so as thou needest [~~not to be affraid of the Power~~] vested in the chief Magistrate? live peaceably, and [~~do that which is good~~] as the Laws require, [~~and thou shalt have~~] not only Protection, but also Rewards and [~~praise of the same~~] Ruler, from whom the Turbulent justly fear Punishment, especially if he Act according to Gods direction from whom all his Power came.

Ver. IV For God certainly aimed at the good of the People (e) in setting a King over them, his Power could not be given him to oppress, [~~For he is~~] by his Institution designed to be [~~the Minister of God~~] and appointed in his stead [~~to thee~~] who livest innocently, [~~for good~~] and he then only exercises the Authority given him

(e) Adrianus Aug. *Promissit* — *Se ita imperium administraturum, ut scires, populi rem esse, non propriam.* Spart. in vit. pag. 36.

him by his great Master, when he rewards Vir-
tue and punishes Vice (9).

(p) Το Οὐδὲν Ἀνθρώ-
πος ἐστὶν ἰσχυρὸς τῷ
ἀγγέλῳ καὶ τῷ ἡγεμῶνι
ἀνυπακούων. Theoph. in
loc. p. 189.

So that this Power derived
from God, cannot hurt thee
while thou art good, [But
if thou do that which is
evil] and breakst the
Laws, thou hast reason to [be afraid] he
should punish thee; For he beareth not the
Sword] he hath not the Power of punishing
given him. [in vain.] Doubtless he hath a just
right to cut off Evil Doers: [For he is] in this
case also [the Minister of God] armed with
his Power, and appointed to be [a revenger to
execute] the sentence dictated by just [Wrath
upon him that doth evil,] therefore let none
of you be Malefactors

Ver. V. To conclude, You are taught the
Magistrates Power both of rewarding and pu-
nishing, is from God. [Wherefore ye] Chri-
stians [must needs be subject] to their lawful
Commands, [not only for] fear of provo-
king them to [Wrath] and to avoid human
punishments [but for Conscience sake] and in
obedience to the holy Law of God, who hath

(q) Ἦντα μὲν δέξασθαι
ἀποκρίσεις καὶ ἀγῶνας
πολλοὺς μετὰ τὸν Ἑβραῖον
τῷ. Theoph.

advanced them for excel-
lent ends, even to keep off
great evils, and do much
good (q) to thee, and many
others.

Ver. VI. Upon the same Principles of Consci-
ence and Gratitude is your submitting to pub-
lick payments grounded; [For, for this cause
pay you Tribute also] as an acknowledgment
of their Supreme Authority, and a just reward
for

for their care in defending your Persons and Properties from publick and private Injuries (r). The Gospel enjoyns you to pay these to Princes [for they are Gods Ministers] in this part of their Office also: And as their time and pains are employed in [attending continually on this very thing:] So Subjects are bound in justice to requite them for it; and as they cannot govern and defend us without Tribute, it would be wicked and ungrateful in us to deny it.

(r) *Nec quis gentium sine armis, neque arma sine stipendijs, neque stipendia sine tributis habere possunt.* Tacit. Ann. lib. 4.

Ver. VII. In a word, you Christians are obliged in Conscience, to give all sorts of Superiours, that which is due to them by the Law of Nature, or the Constitutions of your own Country, [Render therefore to all] that are above and over you, what is thus made [their Due,] and particularly you must pay [Tribute] for your Persons and Lands to them [to whom Tribute is due] by Law; and [Custom] for Wares and Merchandise, to them [to whom Custom is due] by the Constitutions of the State. To the Magistrates who have power to punish, shew reverence and [fear,] for these are they [to whom fear] is due: And to all that are in any Dignity; yea to all your betters give [honour] and respect, these being they [to whom honour] justly belongs.

The

The Gospel, St. Luke XI. 51,—56.

§. 13. **T**H E design of this Gospel is to correct the unruly effects of mistaken zeal for Religion, shewing that our Faith, if it be never so true, cannot warrant us to destroy all those that differ from us. For Jesus who was the Truth it self, when he was inhumanly used by the Samaritans (out of meer Spite and Malice to the Jewish Religion then professed by our Saviour) would not allow his Disciples so much as to wish Fire might come from Heaven upon these unnatural Miscreants: Much less will he allow Popish Subjects, unprovoked, to plot the fetching Fire (as it were) from Hell, to destroy their Sovereign, and many hundred Innocents more, only for being of a different Faith. And by the same Rule it appears that Christ would not permit a Prince, who had sworn to protect his Subjects, to oppress, ruin and persecute them purely for being of another Religion. Whoever gives Subjects or Kings such counsel, and calls it zeal for holy Church, to rebel or persecute (1), they are led by the evil Spirit, who was a Murderer from the beginning, not by the Spirit of Christ; they are false Teachers and Corrupters of the Rules of Christianity.

(1) *Nem est Religionis
cogere Religionem, Tert.
ad Scap.*

This

This
Gospel
gives the
History
of

1st, Our Sa-
viours

1. Intent to
keep an holy } Ver. LI.
Feast.

2. Care to be
accommoda- } Ver. LII.
ted.

2^d, The Affront put on
him by the Samaritans. } Ver. LIII.

3^d, His Disciples deep re-
sentment thereof. } Ver. LIV.

1. Dislike of
their mista- } Ver. LV.
ken Zeal.

4th, His
own

2. His reason
for that dis- } Ver. LVI.
like.

3. His pra-
ctice on that } Ibid.
Occasion.

A Paraphrase on this Gospel.

St. Luke IX. 51.

A **ND** it came to pass] A little before our Lords Passion [~~when the time was~~] drawing nigh, and almost [~~come, that he should~~] leave this World, and [~~he received up~~] again with glory into Heaven. Being then in Galilee [~~he stedfastly~~] resolved to keep the Passover, and so [~~set his face~~ (1)] toward, and was on his Journey [~~to go to Jerusalem~~] though he knew what he was to suffer there.

(1) 2 Kings XII. 17.

Phras. signif. Omnia fecit quo crederetur se iterum.

Ver. LI. Now in his way from Galilee to Jerusalem, he must pass through the Country of the Samaritans (u), whose bitter aversion to the Jews

(u) Job IV. 4.

(w) Justinus M. olim Samaritan. de seipso.

Περὶ τῆς ἐκ ὁμοφύλου διὰ τὰ ἔθνη ἐστὶν κοινὰς μὴ ποίεμεν. Apol. 2.

Pag. 61.

he knew (w); intending therefore to give them no trouble but for one Nights Lodging: He chose out [~~and sent messengers~~] probably James and John [~~before his face~~] that they might not be surprized: [~~and they went and entered into a village~~] belonging to the Country [~~of the Samaritans~~], intending [~~to make ready~~] the Provisions they had brought [~~for him,~~] and procure him a Bed for one Night.

Ver.

Ver. LIII. But so hot was their blind Zeal for a false Religion (*) that his Disciples were denied the use of an House, [And they did not receive him] so much as into their Town; but though it was late, and our Saviour weary, they most inhumanly turned him out, without any other reason for it, but [because he set his face, as though he would go to Jerusalem] to keep there the Passover. For perceiving by this he was of the Jewish Religion, (which they hated) they thought they were bound in Conscience to refuse him the most common favour.

(*) Quibus nec Pontifex, nec Templum. Teri. de Samarit.

Ver. LIV. [And when] two of [his Disciples, James and John] who intirely loved their Master, [saw this] barbarous rudeness in the Samaritans, [they said] out of indignation against them, and (as they imagined) true zeal for Jesus, [Lord wilt thou] suffer such inhuman wretches to go unpunished! We know thy Power, and crave thy Leave [that we] in thy Name, may [command fire to come down from Heaven] where thy Father dwells, to destroy [and consume them] this moment, and warn others that they may not dare to injure and affront thee; for why may not we do [as Elias did (7)] upon a less provocation, since a greater than Elias is here?

(7) 2 Kings I. 10.

RR—dicunt Deum sustulisse Eliam ob iracundiam, dicendo, Non expedit hominibus ille, cui tantum zeli inest, perderet enim eos. Maimon. pref. ad Pirik. Ab. c. 7.

Ver. LV. For which zealous Design, tending so evidently to Christs Honour, and the confusion

of a false Religion, they expected such commendation and encouragement, as the Romish Priests gave their People in the former, and their Prince in the later Plot. [**But He turned**] back, looked angrily on them [**and rebuked them**] sharply for their folly and dangerous mistake; [**And said**] Do you take this for a motion of my Spirit, and think it a just Zeal for me and your Religion, to with such dreadful Vengeance on those who are of a different Persuasion? I tell you 'tis Bloody Rage, not Piety, and a Motion not of the Holy, but the Evil Spirit. I find [**you know not what manner**] of Guide you follow, nor what kind of [**spirit you are of**], it is the Devil who blows you up into this fury.

Ver. LVI. You hear my Preaching, and see my Example, both which tend only to Patience, and Meekness; forbearing and forgiving, and winning all that differ from me by Love and Gentleness; so that Cruelty and Force cannot suit the end of my coming now; [**For the son of man**] in this dispensation of the Gospel, [**is not come to destroy mens lives**] by his Power and Justice, that is the business of his last coming to Judgment on the finally Impenitent; your Motion therefore is very incongruous now, since I am not come to send men quick to Hell, [**but to save them**] and bring them by Mercy to Heaven. Being thus checkt, Christ passed by the Affront [**and they**] with him (late though it was) [**went to another village**] inhabited by the Jews.

*The Sentence at the Offertory.*S. Mat. VII. 12. **W**hatsoever ye would, &c.]

As this Sentence relates to giving in Charity at the Collection, (which should always be made this Day, in acknowledgment of Gods Mercy) I have considered it before (z). But

I must note it is very proper for this Day, and contains a Method to prevent

(z) Comp. to the Altar, §. 6. p. 30.

such evil Designs as we have been twice, on this Day, rescued from: For if those Priests who encouraged the Gun-powder Traitors, had been asked, *Whether it were lawful for Protestant Subjects, out of a zeal for their Religion, to plot the Death of a Popish King, his Heirs, and his Nobles; and to contrive afterward to set up their Faith by a violent Persecution of the far greatest part of their fellow Subjects, doubtless they had answered, No.* Had it been enquired of the late Kings Confessors, *Whether it were lawful for a Protestant King, reigning over a Country of the Roman Communion, to break his Oath and Promises to his Catholick Subjects, imprison their Bishops for an humble Petition, turn men out of their Freeholds only for their Conscience; and finally to resolve to impose the Reformed Religion, by force, on a Nation which generally bated it?* This had been certainly answered also in the Negative: Wherefore since other men love their Religion, Liberties and Lives as well as Roman-Catho-

licks,

licks, they should not have advised their Vo-
taries to do that against a Protestant Prince or
Nation, which they would

(a) *Quod quis in se
approbat, id in alio re-
probare non possit. L. in
arenam. Cap. de inoffic.
testum,*

not have these do against
them (a). So that this sin-
gle Rule Impartially weigh-
ed, had prevented both
these wicked Projects, and
if duly followed, will keep all Parties from
Cruelty and Oppression.

The Sixth and Last Collect.

The Last Collect hath four Parts.

1st. A Preface setting out the Glory of God
 God. } whose name
 is excellent in
 all, &c.

2^{ly}. A Memorial of two great deliverances. }
 1. From secret Mischief. } who on this
 Day didst mi-
 raculously, &c.
 2. From open Violence. } and on this
 Day also didst
 begin to give,
 &c.

3^{ly}. A return of hearty Praises for both. } we bless and
 adore thy glo-
 rious Majesty,
 &c.

4^{ly}. A Prayer that they may produce in us, }
 1. Love and Gratitude } and we hum-
 to God. } bly pray that
 thy devout, &c.
 2. Submission to the } a Spirit of
 King. } praisable sub-
 mission and,
 &c.

3. Zeal for the true } a Spirit of
 Religion. } fervent zeal
 for our Holy,
 &c.

A Practical Discourse on this Collect.

§. 14. **O** God whose name is excellent in all the Earth, &c.] This Collect begins with the words of one of *David's* laudatory Hymns (b). And they

(b) *Psal.* VIII. 1. seasonably mind us that such eminent Deliverances of so famous a Church and Nation, by so visible a Hand of Providence, are not only famous among us, but God is glorified for them in all foreign Lands; they that live in the farthest ends of the Earth, see and hear

(c) *Psal.* XCVIII. of this Salvation of God (c). His Praise on so great an Occasion, is so far from being confined to the narrow compass of our Island, that this lower World cannot contain it (d). *He sets his Glory above these visible Hea-*

vens; For no doubt the holy Angels do sing Hallelujahs to his Honour, when he so remarkably delivers and protects innocent and holy Men, (who are their special charge) and discovers and punishes the wicked. And methinks the prospect of the Joy and Gratitude of all other Reformed Churches, and the Praises of Angels, who are only engaged by their Charity to rejoyce with and for us, should excite us (whose Ancestors and our selves have been the Objects of these Divine Favours, and who still enjoy the happy Effects of them) to give Thanks most sincerely and fervently.

Who

Who on this Day didst most miraculously preserve, &c.] These being distinct parts of the Office, we ought in every of them to remember these two Deliverances, and in variety of Expressions to repeat our Gratitude. We may here consider, that the first time our Preservation was wrought miraculously; for the Plot was laid so secretly, and discovered so strangely, that nothing less than a Miracle of Divine Omniscience could have brought it to light. The Ruin also was intended against both Church and State; our Religion and Government were resolved to be altered by the most violent methods, after the fatal Blow was given. The Plot was contrived by those of the Romish Church, the implacable Enemies of the whole Reformation, and especially of this Regular and Flourishing Part of it; the Malice that inspired the Conspirators was so Diabolical, that nothing but Hell could be the Original of it. Now for so many Millions, so excellent a Church, so happy a Nation to escape from the merciless rage of such Foes, doubtless is a great Mercy. As to the second, the danger was equally great, but only it was more open; the Enemies had the same Principles, and Final Design; but having drawn in a zealous King to abet their Interest against his own, and his Peoples both, they put him (who would otherwise have been Gracious, and might have been happy) upon trampling on Right and Law, and persuaded him by the terrour of a standing Army (e) to affright his Sub-

(e) *Malè terrore venerationis acquiritur, longè valentior amor, ad obtinendum quod velis, quam timor.* Plin. lib. 8. ep. 24.

jects

jects into parting with their Laws and Religion: it was easie to foresee the dismal consequences of such Proceedings. But alas! we were Subjects, and defenceless; so that we had been for ever ruined, if God on this same Day had not sent a foreign Prince to rescue us; and from His landing we justly date our Safety.

We bless and adore thy glorious Majesty,
as for, &c.] Upon these just Grounds we proceed to give most humble and hearty Praises to the Divine Majesty for his repeated Kindness to this Church and Nation, which have been the special Care of Heaven for many Ages. No People ever were in greater Danger, or more illustriously Delivered than we. We have the greatest Liberties of any Subjects, and the best Religion of any Christians in the World; and by these continued wonders of Providence, we now enjoy them both. Had either of these Designs taken, in the Church we should have had Error for Truth, Idolatry instead of the true Worship, Darkness in the room of Light, innumerable Holy Cheats in the place of Gospel Sincerity, iniquities, Fire and Fagot, instead of Freedom and Peace. In the State, Force would have usurped the privilege of Law, Slavery had banished our ancient Freedom, Absolute Power would have excluded Property, and Arbitrary Punishments have discouraged Industry and Trade, and in a short time Penury and all Calamities would have irresistibly broke in upon us. The very consideration of the dreadful Evils we have escaped, and of the Happiness we now enjoy, will certainly engage us to rejoyce exceedingly, and return our most unfeigned Thanks to him who hath done all this for us. **And**

And we humbly pray, that the devout
sense, &c.] If we have a deep and devout sense
of our Obligations, our Returns will be more
than bare Acknowledgments from our Lips; and
therefore we return our Praises into Positions,
that he who only can move our Hearts, will
give us such just apprehensions of his Infinite
Goodness, as may produce these three blessed
Effects: *First*, Of true Piety, which will express
it self in Love and Gratitude to God, the sole Au-
thor of these Deliverances: Even Heathens and
Publicans love those that
love them (f); and shall we not love our Heavenly

(f) Mat. V. 46.

Father, who hath given us so many Instances
and clear Demonstrations of the greatest Love
that ever was shewed to any People? *Secondly*,
And since Heaven in this later Case, chose a
Wife and Valiant, a just and Religious Prince
to be the Instrument of this Mercy; First to pro-
cure it by his coming, and then to secure it by
his being advanced to the Throne: We are
bound to pay our Gratitude also to this King;
all that are protected by him are obliged, at
least, to a peaceable Submis-
sion to his Government (g).

And such as count the Re-
ligion and Liberties which
he hath restored, to be
mighty Blessings, these are
bound to Obey and Serve
him, to Vindicate and Sup-
port him against all his

(g) *Rex Jacobus I.
asserit, Subditos demi-
grare debuisse — ex ejus
Principis ditionibus, cui
nullum obsequium aut fi-
delitatem debent. Apolog.
pro juram. fidel. §. 53.
p. 31.*

Enemies, because they are not his Foes only, but
theirs also. *Lastly*, We pray that we may have

a Spi-

a Spirit of fervent Zeal for our holy Religion, which hath been so wonderfully preserved, to be a Blessing to us and our Posterity. To be indifferent as to the Success of it, and unconcerned for its Danger or safety, argues us to be meer Hypocrites; it shews we have no Religion at all, and

(b) — *Possis animadvertere, quod servet istam pro Consuetudine magis quam pro Religione reverentiam.* Sidon. de Theod. ep. 2. l. 1.

only profess this for some mean Interest (b): Such would easily turn to any Party to serve their secular Ends. But we who are sincere in our Affection to this

Church, seeing the Gates of Hell cannot prevail against it, should heartily pray for its Peace, vigorously promote its prosperity, adhere steddily to it, and zealously strive to win others to come over to these Tents, which Heaven doth so Guard and Bless, that all Attacks have ever ended in its Enemies Confusion, and its own greater Glory. These indeed are desirable Fruits, and yet right uses to be made of these Mercies. And therefore that they may inspire us with Piety to God, with Loyalty to the King, and Love to this Reformed Church, we humbly beg for Jesus Christ his sake. Amen.

The end of the Office for the Vth of November.

A
 DISCOURSE
 ON THE
 OFFICE
 FOR THE
 XXXth of *January*;
 BEING
 The Day of the Martyrdom
 of the Blessed King *Charles* the First.

The Preface.

THe History of this Days Tragedy need not be repeated here, because many yet alive remember it, and others may read it in our Annals, where it stands to the perpetual Infamy of all that Acted therein. It

It is sufficient to my purpose to give this brief Account of it :

When Peace and Plenty for Three Reigns had made this Nation wanton and ungovern-

(a) 'Οι μὲν ἐν ὑμῶν
χαῖς ἐντοχάμας οὐ-
τος ——— ἐς χαῖθας,
ἐν πλάσμας, ἐν δὲ
σαῖας. Aristot. pol. lib. 4.
cap. 11.

able (a); some Demagogues soured with evil Principles, both as to Monarchy and the Church, drew in all that were Discontented, either because their Ambi-

tion was not gratified, or their Wants not supplied; together with those who feared the Government might be at leisure to look into their Crimes. And these first quarrelled with the Administrations, Impeached the King's Legal Ministers, and without any colour of Truth, pretended, *That Encroachments were made upon the Liberties of the People, and a Change designed in the Religion.* Of both which they professed themselves the Patrons, meerly to get Power into their hands, to enslave the People and destroy

(b) Libertas ac speciosa nomina prætexuntur, nec quisquam alienum servitium ac dominationem sibi concupivit, ut non eadem ista vocabula usurparet. Tacit. hist. l. 4. p. 532.

the Church (b). However, by these Arts they became Popular, and by the help of the Rabble procured some of the Kings best and ablest Counsellors to be removed; and then boldly demanded one branch of

his Prerogative after another, till at last when this Gracious Princes Concessions only enflamed their Arrogance in asking; they required such things, as he either must deny, and so give them some colour for a War; or if he granted them, he must be in their power

even

even without fighting (c). Finally, when they had made themselves strong enough to appear Barefaced, and weakened the King so far that they hoped to conquer him, they turned

(c) *Postulabant non ut assigerentur, sed eosque seditioni ——— in Flaccum multa concedendo nihil aliud effecturas, quem ut arctius exposerent, quæ sciebant negaturum. Idem. p. 462.*

Open Rebels, seize his Towns and Forts, banish him from his House, bring an Army into the Field, pursue his Loyal Subjects with Fire and Sword, and in many bloody Battels (in which he was present) fought his destruction; yet still gave it out, they fought for the Kings preservation. But as soon as our Sins and some of his Treacherous Subjects had put him into their hands, they would not spare him, nor let him escape; (as his Son did since, though he had really attempted that which was but pretended against the Father:) But they unjustly Imprisoned him, and falsely charging him with the Murders and Oppression which they had caused, they Condemned him without Law, and executed him without Mercy: And then altered the Government, which they had sworn to defend, changed the Laws which they had promised to guard, and utterly destroyed the Church which they had Covenanted to reform. And having made themselves our Rulers, impiously and sacrilegiously invaded the Revenues of the Crown and Miter; plundered and oppressed, imprisoned and murdered all that had opposed this New-invented Usurpation: And, finally, they left the People no shadow of Liberty, and broke Religion into so many petty and ridiculous Sects, that we were the scorn of Atheists and Papists, and

and a scandal to all the Christian World; till these ambitious and bloody Oppressors fell out at last among themselves, and nothing could make up that Breach, but the Recalling the King to set up Monarchy and restore the Church.

§. I. This Office is introduced with some of the usual Sentences, which are explained before. The Minister hath the choice of Three, all very

- proper. The first is *Daniel's Confession* (d), describing God's Mercy and our Sinfulness: The other two are *Jeremy's Prayer* (e), for a mitigation of Judgment: And *David's Request* (f), for a total Sparring.
- (d) Dan. ix. 9, 10.
 (e) Jerem. x. 24.
 (f) Psal. cxliii. 2.
See Companion to the Temple, par. 1.

Instead of the *Venite*, we have a very proper Hymn collected out of divers places of Holy Scripture; so that the words are Divine, and their pertinency to this Occasion will appear by the following Scheme.

This

This Hymn contains these Five particulars,

- 1st, A Preface, owning
 1. God's Righteousness, { Pſal. CXIX. 137.
Nehem. IX. 33.
 2. Our wonder at the Methods of it, { Pſalm LXXIII. 2, 3.
- 2ly, A Deſcription of the matter of Fact, ſetting out
 1. His Enemies Plots, [Pſal. II. 2. & LXXXIII. 5.
 2. Their Calumnies, [Pſal. XXXI. 15. & CIX. 2.
 3. Their Ingratitude, [Pſal. LXXI. 9. & XXXV. 12.
 4. Their Injuſtice, { 1. To him, [Pſalm LXXI. 9.
2. To his, [Lament IV. 20.
3. In wiſhing his death, { Lament IV. 12.
Pſal. LXXI. 5. & 8.
4. In condemning him falſly { Pſal. XXXV. 11.
5. In Executing him barbarouſly { Lament IV. 13.
 5. Their Cruelty,
- 3ly, A Reflection upon it,
 1. With deſertation as to our ſelves, { Gen. XLIX. 6. &
Pſal LXXX. 17.
 2. With contempt, as to his miſtaken Enemies, { Wiſd. III. 2. &
V. 4. & III. 3.
 3. With aſſurance of his felicity, { Wiſd. III. 4. &
V. 5.
- 4ly, A Conſideration of the Judgment due for it, and thereon
 1. The Prayer to ſpare the Innocent, { 1. The Nation, { Pſal. XCIV. 1.
& LI. 18. &
Deut. XXI. 8.
2. Our ſelves, { Pſalm XXVI. 9.
& LI. 14.
 - 2ly, The Reason why the Guilty may fear puniſhment, { 1. From God's hatred of ſuch { Pſal. V. 4.
& ver. 6.
2. From his dealings with others { Pſal. LXXIII. 1.
& ver. 18, 19.
- 5ly, A Concluſion, owning again God's Righteousneſs, { Apocal. XV. 3.
Pſal. CXIX. 137.

Brief

Brief Notes upon this Hymn.

Psal. CXIX. 137. Even when we cannot discern the particular Reasons of thy Providence, thy Nature assures us thou art ever Righteous, and in time thy Judgments appear equitable.

Nabem. IX. 33. It was a great Calamity to us to be so soon deprived of so excellent a Prince; but we cannot censure thy Providence, because we must own that though he were innocent, yet we of this Nation at that time were grievous Sinners.

Psal. LXXIII. 2, 3. But while so innocent and eminent a Saint, a professor, a practicer and defender of the true Religion, suffers so unjustly and severely, and the Hypocrites, Atheists, perfidious and cruel Men who oppressed him, prospered and flourished: It startled many good Men (x), who could not apprehend why God should seem to desert his Friends, and abet the Cause which he hated.

(x) See Job XXI. 6. Jer. XL. 1. *Flagitiosi vero in quantavis prosperitate sunt calamitasti.* Apollon. in Stobiz.

Psal. II. 2. & LXXIII. 5. The whole proceeding was indeed very strange; the rabble and dregs of the People mutinyed, and the Great Men (whom he had advanced) met in Cabals, and consulted how to pull down the true Religion, which the Lord had planted here (b), and to destroy Gods Anointed, who they knew would not permit them

(b) Acts IX. 4. — *me*
(Inquit Christus) non meos.
Aug. de sancti. Serm. 14.

them (while he lived) to overthrow the Church. Therefore they plotted his destruction, and entered into an illegal and wicked Covenant against him.

Psal. XXXI. 15. While he stayed in his Palace, thousands of the vile Populace came in droves and railed at him, crying out for Justice, that is, for *Innocent Blood*. And He knew that those who stirred up these Tumults, were then conspiring his Death.

Psal. CIX. 2. For the compassing of which bloody Design, they represented all his Actions most falsely and maliciously in their Libels, Speeches and Remonstrances, and then raised open War against Him without any just Cause: For he had not attempted either to alter Religion, or invade Property, as they falsely suggested.

Psal. XLI. 9. On the contrary He would have preserved both, and was kind to all his Subjects, but more particularly to some of these Traytors, who had been raised to great honour and wealth by him, enjoyed high and profitable Places under him, and ate at his very Table (i); yet like *Judas* these betrayed their Master. (i) This is applied to *Judas*, Mark XIV. 18.

Psal. XXXV. 12. These were very Monsters of Ingratitude; like the young Ram, which dashes with his horns the paps he sucks (as the Greek Proverb is (k)): They had received good from him, but requited him with all the mischief they could do him. This baseness touched him very nearly.

(k) Κεῖς τρυφᾷ ἀντὶ τοῦ. Prov. ap. Stid.

Pfal. LXXI. 9. So did also the spiteful Reflexions they made on his Sufferings, as if they were a demonstration of Gods having rejected and deserted him. His losses and their success, like *David's Enemies*, encouraged them to persecute and seize him, fancying Heaven would never call them to account for it: But they were deceived both in their censures and their hopes;

for a little time shewed that

(1) *Hebr.* XII. 6.

God corrected Him in love

Prov. III. 2.

(1), and destroyed them in his anger.

Lament. IV. 20. However they did prevail then; but it was our loss more than the Martyred Kings, for our welfare depended on his; He was as necessary to our Safety, as the Breath

(m) *Animus Rei. Pub. et tu, illa Corpus tuum— Tu ille spiritus vitalis quem tot millia trahunt.*

Senec. de Clem. I. 1. c. 4. 5.

of our Nostrils is to our Life (m). And we hoped, when God had Anointed over us so wise, so pious and so gracious a King, we might long have lived under him in peace and plenty,

and have been more happy than any Nation: But God punished us, in letting him fall into their Pits.

Lam. IV. 12. *Pfal.* XLI. 5, & ver. 8. Who could have imagined, that such Miscreants should have been let loose upon a rightly reformed Christian Church, who should thirst so vehemently for the Blood of its Supream Governor: And should be permitted to proceed to so high a degree of wickedness, as to Try him without Law, and pass Sentence on him that was intirely Innocent, as if he had been really guilty; yea, and

at

at last to bring him to that cruel Death which they all along designed?

Psal. XXXV. 11. 'Tis true, they could not do this without perverting his Actions, and hiring false Witnesses (n): But these profligate Wretches, after repeated Murders and Perjuries, stuck at nothing, though never so false, unjust and impious.

(n) — *cum sint præmia falsi*
Nulla ratam debet testis
habere fidem.

Ovid.

Lam. IV. 13. Without doubt the People of this Land had highly provoked Heaven by their Sins, and the very Priests had grievously offended God, or he would not have laid such a Judgment on Church and State both (o), nor permitted Religion and the Government to be both ruined by the Murder of this just Prince, whose Blood was openly shed in the greatest of our Cities, and none appeared to rescue him.

(o) — *adfit*
Regula peccatis quæ pæ-
nas irroget aquas.
Nec scutica dignum hor-
ribili sectere flagello.

Horat. Sat. 3.

Gen. XLIX. 6. But as old Jacob hearing of the Massacre of the *Shechemites*, shewed at once his innocence and indignation by detesting the Fact: So we abhor their Plots, abominate their Counsels and bloody Judicatures (p). We desire our Life may never come before such Judges, nor our Honour be stained with such Associates (q), who make nothing of killing a man, [*Psal. LXXX. ver. 17.*] No,

(p) *Consilium eorum non*
placuit anima mea.

Targ. Hieros. in loc.

(q) *Eorum nolim ut in*
fidem vita mea veniat,
aut in Societatem honos
committatur. Verf. Castal.

G 3

nor

nor of murdering a King, who was set up by Gods own right Hand, singularly beloved by him, and advanced to live and dye for Gods true Religion.

Wisd. V. 4. & III. 3, & 4 & V. 5. They foolishly imagined he was brought to the last degree of misery, and thought they had with his Life deprived him of all good. And as the Pagans

(r) — *Μαίεσται δὲ οὐ*

ἔχεται

Θανόν

Eurip. Iphigen.

thought the Christians mad (r), who for fear of dying after they were dead, feared not to dye for their Faith: So these Atheists thought

his holy Life madness, and his fatal Stroak infamous: Not considering that this outward punishment fitted him better for, and sent him sooner to

(s) *Si tamen fas est —*

omnino mortem vocare,

quod tanti viri mortali.

ita magna est finita quam

vita. Plin. lib. 2. ep. 1.

Eternal peace: His death made him immortal (s). And he whom they falsely numbred among Transgressors, is numbred among the Saints in glory.

Psal. XCIV. 1. & LI. 18. However, this was a grievous Sin, and when we remember that thou, O God, art the supreme Judge, to whom it origi-

(t) *Vindicta, pro Pans.*

Mich. V. 15. & Rom. III. 5.

nally alone belongs to punish (t); we cannot but humbly beg of thee, Not to judge and condemn this Na-

tion for this horrid Crime: Since we are thy peculiar People, be so kind for thy Truth's sake, which is professed here, to spare this Land.

Deut.

Deut. XXI. 8. Thou didst command *Israel*, when a man was found murdered, to pray to thee in these words; *Be merciful, O Lord, unto thy People, whom thou hast redeemed, and lay not innocent Blood to our charge*; and by this means they were to remove that guilt: We therefore use the same Prayer, and hope it shall have the same effect in this deplorable case.

Psal. XXVI. 9. & LI. 14. The Vengeance due to those Sinners and blood-thirsty Wretches, who committed this execrable Murder is so dreadful, that we beseech thee to keep off that Death from us here, and that Damnation hereafter, which they deserve. Blood is a crying Sin, O Lord, deliver us, for thou only canst save us from it; and if thou wilt pardon and acquit us, we shall have great reason to sing the praises of thy infinite Mercy.

Psal. V. 4. & ver. 6. As for the Actors in this wicked Tragedy, they cannot hope to escape; for God is so Holy in his Nature that he cannot be pleased with Wickedness, nor have Any agreement with the workers of Evil (w). His Truth and (u) 1 Cor. VI. 14, 15. Justice bind him to destroy false Witnesses and false Accusers; and he abhors utterly such bloody Hypocrites, as under colour of Religion (w) shed innocent Blood.

(w) *Simulata equitas — est duplex iniquitas.* Aug. in Psal. 63.

Psal. LXXIII. 18, 19. They were indeed advanced by this Impiety to very great wealth and honour; but they enjoyed not very long what they got so basely. When Heaven began with these Regicides, *Oh, how deplorable and how very suddenly*

(suddenly did they consume away? They perished without pity, and such as did not dye of Grief and odious Diseases, came to fearful ends,

(x) Percussorum autem fere neque triennio, quiskquam amplius supervixit, neque sua morte defunctus est. Sueton. de percul. Ju. Caesar. p. 112.

either executing themselves (x), or being cut off by the Law as Traytors. So that their usurped Power and Grandeur vanished like a Dream when one awaketh, and like the Images we be-

hold in sleep, so God made them all to vanish; and now nothing is left of them in this Kingdom, but an indelible Infamy upon their Memory.

Apocalyp. XV. 3. & Psal. CXIX. 137. Now how can we consider this Mercy of God to the Royal Martyr, and the Vengeance he took on his Murderers, and not sing the Song of *Moses* and of the Lamb; Owning, that our Almighty Lord God is Great and wonderful in his Works, his Methods at last appear to be Just and True: He proves himself King of his Saints by avenging their Blood. Wherefore we end as we began, with declaring that He is righteous in his Nature, and all his Judgments are just.

Glory therefore be to the Father, &c.

As it was in the beginning, &c.

The proper Psalms, IX, X, XI.

¶ II. **T**Here are also very pertinent *Psalms* chosen for this Occasion, which I shall first explain by a brief Analysis, and then apply by short Notes.

Psalms

Psal. IX.
was writ
on Goli-
ath's
death,
and it
contains

- | | | | | | | | | | | |
|--------------------------------------|---|---|---|--------------------------------|--|----------------------|------------------------|---|---|---|
| 1st Praise, | { | 1st, He solemnly performs it, | { | 1. Gods Justice on his Enemies | { | ver. I, II. | | | | |
| | | 2ly, He gives the Reasons of it, | | 2. His continual Authority, | | { | ver. III, IV, V, & VI. | | | |
| | | | | 3. His care of the Injured, | | | { | ver. VII, & VIII. | | |
| | | | | | | | | 1st, He exhorts others to it, | { | ver. IX, & X. |
| | | | | | | | | | | 2ly, Gives the Reason why he doth so, |
| 2ly, With respect to himself, and so | { | 2ly, The Motive for God to hear it, viz. his Gratitude, | { | ver. XII. | | | | | | |
| | | 3ly, A Declaration, | | { | 1st, The Petition for Mercy in his Distress, | { | ver. XIII. | | | |
| | | | | | 2ly, Of the Divine Judgments on the wicked, | | { | ver. XIV. | | |
| | | | | | | | | 3ly, Of his Mercy to the patient and oppressed, | { | v. XV, XVI, & v. XVII. |
| | | | | | | | | | | 4ly, A Conclusion, by way of desiring God to exert his Power still, |
| | | | | | | ver. XIX. & ver. XX. | | | | |

Brief

Brief Notes upon the IXth Psalm.

Ver. I, II. We who have seen the Justice of God executed on those Enemies of our *David*, may fitly (with him) own this was a Marvellous work of God; and not only give him Thanks for it most heartily in private; but set apart a solemn Day, to remember it in public: We ought upon so eminent an instance of God's Superiority over the Greatest and highest Sinners, to be inwardly glad and to rejoyce openly with *Psalms* of Praise, offered up to his glorious Name.

Ver. III, IV. Those Foes of this Church and Nation, who had murdered our King and oppressed us, were suddenly routed, without our striking one stroke: One angry Look of thine dissipated and destroyed them (y). The King's Right was undoubted, and his Cause very good, so soon as it was removed from their partial and unjust Bar, and came before thy Tribunal, which always judgeth right.

Ver. V, VI. As thou didst check the Pride of the *Philistines* of old, by destroying their impious Champion *Goliath*, so that they never after that recovered their reputation in Arms. So thou hast now (z) punished the whole Party, by taking off the Grand Usurper; their Policy is baffled, their Forces routed, and their Name extinct, or mentioned with detestation. We may now insult over them,

(y) *Veni, vidi, vici*; *di-*
ctum Julii Cæs. Suet.

(z) *Incepcio pro puma.*
Zech. III. v. 2. & alibi.

them, who boasted they would not leave either Root or Branch (a): And tell them, their Power to destroy is at an end, it is extinct and almost forgot, like the Names of those Forts they burnt and razed, hardly any Scars are left of the dreadful Wounds they made.

(a) *Nemine Claustrum
rum delet: immo
Pagani Reuerentia, Ap.
Euseb.*

Ver. VII, VIII. Wherefore we will never fear such short-lived Tyranny. Our comfort is, *The Lord lives and reigns for ever*; He always sits on his Judgment Seat: And when wicked Princes for our sins are in power who will not right us, we can appeal to him who is above them (b), and who will certainly judge all the World righteously and truly.

(b) *appellatis sit semper
a minori ad maiorem.
Gloss. ad Grat. c. 2. qu. 1.*

Ver. IX, X. But especially the oppressed, and those who are unjustly troubled and vexed, as the best men were under that Usurpation (c). They have a sure defence, a never failing refuge in God: So that if any of them do faint and despair, 'tis a sign they do not know or not consider, how Famous the Lord is, for relieving and delivering all that in their distress apply to him, and firmly trust in him.

(c) *Non potest esse saluus,
qui non vult esse malus.
Salvi de Gob. lib. 9. Vid.
MILIT. 17.*

Ver. XI, XII. There was at the Restauration an eminent Example of this here, and therefore I must exhort all the Members of this our Zion to praise the Lord, and to publish with joy what he did for us. After a little time he began to examine into the guilt of this Sacred Blood, and then

then by his Judgments on the Criminals, he made it appear he neither forgot the wickedness of the Oppressors, nor the complaints of the Oppressed.

Ver. XIII, XIV. When God gives so illustrious an instance of his Mercy

(d) Tim. I. 16. — *περὶ ὑποτάσσων τῶν μαλαρότων πνεύματι. Ut dicant omnes si Paulus sanatus est, Ego quare despero?* Aug. verb. ap. sec. 9.

(d), all the Pious in after-Ages, who are afflicted, will be encouraged to pray to him to pity them, and to consider how vexatious and malicious their Enemies are.

And when he delivers them, as he hath done us, they will publish the Divine Praises, as far as ever they can extend the glory of them; they will on solemn Days in the Churches of the Saints commemorate these Mercies with Joy.

Ver. XV, XVI. When they who laid Snares for their Masters life, were justly seized by his Son, and when they who had so cruelly used

(e) *Quod quisque fecit patitur. Autorem seculi repetit.* Senec. Hefc. fur. 3. 2.

the Sword and Ax, were cut off by them (e): This was a demonstration that the Judgment came immediately from God. There is so

much Wisdom, such over-ruling Power, and entire Equity shewed in trapping the wicked, but crafty (f) Politicians, in their own Nets, that God appears most evidently in it,

and all that see it may say it is his work, Psal. LXIV. 9.

Ver.

Ver. XVII, XVIII. Wherefore let neither the Guilty triumph, nor the Innocent despair, for the Wicked shall return to the Earth and come to the Grave (g) by a violent and untimely Death; they forget God, and that makes them go on presumptuously for a while, but they may see that such as their Cruelty and Oppression hath ruined, though they sit never so quietly and meekly under the Burden, and will not avenge themselves, these shall not be always forgotten by God, and he will right them most certainly at the last.

(g) *Reverentur in Sepulchrum — et terræ enim orti sunt: ut adhuc in Inferno non erant.*
Gloss. & interlin.

Ver. XIX, XX. Finally whenever we are evil intreated through Tyrants and Persecutors, we may and ought to pray (b) That the Lord would arise to rescue his People, and not permit his Enemies (who are but frail men) to domineer over his Friends; their presumption encreases by his patience (i); they forget both God and themselves, while their cruel Designs prosper; but as soon as ever thou takest upon thee to punish them, they are as timorous as they are conscious of their Evil Deeds. So that, Lord, thy appearing for us will both humble our Foes, and secure us; and give us reason to sing

(b) *Ita fecerunt Antiochenes & Didymus sub Juliano.* Sozom. hist. lib. 5. cap. 18. In fine, & lib. 6. cap. 2. pag. 366.

(i) *Eccles.* VIII. 11.

Glory be to the Father, &c.

As it was in the Beginning, &c.

The

The Xth Psalm.

5. 3. **T**HIS Psalm, wanting a Title, was by the Ancient Hebrews, and is by, the Vulgar Latin made a part of the former: But though it be on a like Subject, yet two plain differences are between them; those were Pagan Enemies, and that represents their Cruelty as ended some time before, and so it is fuller of Praises. This speaks of Domestick Foes, who still acted unjustly, and so it abounds more with Prayers and Complaints; so that this relates to the time, while the Tyranny continued, if we apply it to our case.

The

1st, An hea-
vy Com-
plaint of

1. Gods withdrawing himself, Ver. I.
2. His Enmities prevailing, Ver. II.

2^d, A par-
ticular de-
scription of
his Foes,
setting out

1. Their Boasting and Pride, Ver. III, IV.
2. Their Contempt of Divine Judgments, Ver. V, VI.
3. The wickedness of their Words, Ver. VII.
4. The Hypocrisy and Cruelty of their Deeds, Ver. VIII, IX, X, XI.
5. The Presumption of their Thoughts, Ver. XII.

3^d, An Ap-
plication
to Almight-
y God,
consisting
of

1. A Petition to God, Ver. XIII.
2. An Expostulation with him, Ver. XIV.
3. A Vindication of his Honour, Ver. XV, XVI.
4. A Prayer for his Assistance, Ver. XVII.

4th, An Act
of Praise
by way of
Prophecy.

1. Supposing the thing already done, Ver. XVIII.
2. Owning it as the Answer of their Prayers, Ver. XIX.
3. Reciting the blessed effect of it, Ver. XX.

Brief

Brief Notes upon the Xth Psalm:

Ver. I, II. **O** Lord we have reckoned thee our best Friend ; of thy Presence and Favour we have most need in our misery (k). So that we cannot but complain of thy seeming to withdraw, and not regarding us when we are in such distress. They who have renounced thee, persecute thy people at their pleasure, and make a sport of ensnaring them (l) ; whereas if there were any justice to be obtained, these daring Wretches must fall into those pits they made for the Innocent.

(l) *Libido, pro id quod animis nostris gratum est. Exod. XV. 9. Erras homo, non sunt hec ludicra, sed crimina. Petr. Chrysost. in Serm.*

Ver. III, IV. Thou hast spared them so long, that now they become so insolent as to boast they have gotten their hearts desire in the ruin of our Church and Monarchy, and magnifie those as the greatest Patriots whom God abhors for their sacrilegious robbing both the Crown and Miter (m) ; From despising us, their Pride is now come to that height as not to value thee, nor once to think of thy Justice.

Ver. V, VI. For all their shew of Religion, they are real Atheists, and that makes them so fearless

(m) *Qui Christi & Ecclesia Pecunias auferunt, homicida apud Deum deputantur, Capitul. 430. lib. 6.*

less, in their continued oppressions (n). Thy Judgments have been withheld so long, and they are so intent on their wickedness upon Earth, that till they actually fall on them, they never apprehend any danger ; and therefore when we complain to them, or pray to thee, they despise and puff at us (o). They think their prosperity shall ever continue ; they do not fear any alteration, making themselves sure that there is no danger of their being ever called to account, or punished for their Crimes.

Ver. VII. Their words are all extremely wicked, they commonly revile and curse us ; or if they ever speak us fair, it is only to deceive and betray us ; their reflections upon thee, and the falsehoods they say of us are so many, that surely there is a spring of Blasphemy and Lying (p) under their Tongues.

Ver. VIII, IX. And their Actions are as false and cruel as their Discourse ; they are like savage Lyons couching down, looking and listening when any poor Creature comes within their reach (q), and then seizing and murdering it without any Mercy. Thus these blood-thirsty Men, if by Spies and profligate Informers they can lay hold of a helpless Man,

H

though

(n) Τελὸς ἔστιν ἀθυσ-
τήτι, τὸ μὴ νομίζειν
Θεῶς, τὸ μὴ φοβεῖ-
σθαι. Plut. de Superstit.
p. 165.

(o) Nov. Versio. vide
Malach. l. 3. Putat se
posse vel statum eos dissipare.
Vid. Plauti miles Glor.
Act. I. Scen. 1. ver. 17.

(p) Non ineptos —
sed mendaces & infidos
propriè dici — Vanus. no-
tat. Auli. Gel. l. 18. c. 4.

(q) Mitius inveni
quam te genus omne fe-
rarum, Ovid. Epist. vid.
p. 26.

though never so innocent, they swear him out of his Life, Liberty, or Estate at least.

Ver. X, XI. For if by feligned Plots or false Evidence they can seize upon any, he is sure to be Riffled, if not Murdered: They spare none they begin with, for fear they should remember the injury (r). Whether they

(r) *Si timidus est, homicida est. Didum Maurij de Phoca.*

be fallen into their hands by Craft, or taken Prisoners in War, these guilty Cowards

are extremely Cruel, glad when they can catch an Honest Man, and barbarous always to him.

Ver. XII. Which practices they durst not use, if their thoughts (s) were

(s) *Loquitur in Corde, i. e. Cogitat. Vid. Psal. XIV. 1.*

not so impious, that thou, O God, hast utterly forgot their Murdering of their

King, and that thou wilt never look into, or examine after any of their Cruelties to their Fellow Subjects; thy long forbearance hath brought them to this degree of Presumption.

Ver. XIII, XIV. Thy Patience makes thy Enemies imagine thou art as asleep, but our importunate Prayers shall awaken thee: O Lord arise, and prepare to strike these bold Offenders, so that the poor disconsolate Sufferers may perceive thou hast not forgot them. It daunts

(t) *Blasphemia, est mala verba de Deo dicere, qui sine Controversia bonus est. Aug. de Morib. Manich. L. 2. Tom. 1.*

them to hear the daring blasphemy of their Oppressors, who impudently declare (t) that thou neither regardest nor punishest any wrongs done to thine own

People: Which if it were true, would be an incredible reproach to thy Justice.

Ver.

Ver. XV, XVI. But we know 'tis utterly false, we are sure thou hast seen all their Deeds, for thou seest all that is done upon Earth by thy Omniscience, and lookest more strictly upon Ungodliness and Wrong, as thou art the Judge of all. The punishing such Transgressions of thy Laws, Affronts to thy Authority, and Injuries to thy Friends, thou takest into thine own hands (u), especially when the Criminals are so great, that no Right can be had of them on Earth; so that the helpless oppressed innocent Man is forced to appeal to Thee for justice, who dost continue a Friend when all others fail him.

(u) Exod. XVII. 22.
Ita apud Romanos, A
Praesidibus appellatur ad
Proconsules, ab his ad Im-
peratorum, Grot. in loc.

Ver. XVII. Such an Appeal, O Lord, were we forced to make under that great Oppression, and to beg of thee to Break that Power to pieces which ungodly and malicious Men used only to dishonour Thee, and hurt their Neighbour. For if thou makest these an Example, it will be such a warning (w) that we hope none will afterward dare to be so wicked.

Proverb. XXI. 11.
(w) Chi ne castiga uno,
censo ne minaccia, Pro-
verb. Italic.

Ver. XVIII, XIX, XX. We even then hoped for success to these Prayers, and now we see, That thou art a King who reignest in all times; their Rule was but short, and now They and their Authority are vanished together: Now it appears thou heardest all the Prayers of oppressed and persecuted Loyalty. Thou puttest those Desires into their Hearts to long for Deliverance, and no wonder that thou shouldst hear

and answer the Wishes thou hadst inspired, even before they broke forth into words (x) for thou understoodest the language of the Heart. And the effect of thy granting those just Desires was very happy. For by this means the Son of the Martyr was restored to his Crown, and the Posterity of such who were slain, banished or undone in his Quarrel, recovered their Estates, and all things were so well settled again both in Church and State, that such as sprang from Dunghils, the Dregs of the People (who are commonly the worst Oppressors (y),) we hope shall never more prevail at that rate in this Nation: But that the Monarchy and Religion shall be established among us from henceforth for ever. Amen.

(x) *Cur clamas ad me, Exod. XIV. 15. Desiderium viri sancti clamorem appellat, qui lingua profecto tacebat, D. Bern. de passion. Dom. p. 1179. Animarum igitur verba, sunt ipsa desideria, Greg. in Job. l. 2. c. 6.*

(y) *Asperius nihil est humili cum surgit in altum.*

Glory be to the Father, &c.

As it was in the beginning, &c.

The

The XI. Psalm.

§. 4. **T**HIS Psalm was composed by *David* when he was threatned, and his Life attempted by *Saul* or *Absolon*, expressing what it was that supported him, and is very applicable to our Royal Martyr under his Troubles.

Psalm XI. contains a description

1st. Of a good man under great afflictions, viz.

1. His own steddy Faith, part of Ver. I.

2. His Enemies practices.

1. Their Insults, part of Ver. I.
2. Their Attempts, Ver. II.
3. Their Success, Ver. III.

2ly, Of Gods dealing in such a case, viz.

1. He is easie of access, Ver. IV.
2. He knows all things done here, Ver. V.
3. He always judges right, Ver. VI.
4. He severely punishes the wicked, Ver. VII.
5. He is inclined to favour the just, Ver. VIII.

Brief Notes upon this Psalm.

Ver. I, II, III. **S**INCE I firmly trust in the Lord who is a sure refuge, it is not all your insulting threats can terrifie

(z) *Ἐν φοβηθῶμεν μὲν
τοῦ φοβηθῶναι π
τοῦ πλείον. Greg. Na-
zian.*

me (z): You advise me to desert my Station and fly to some remote place of Strength to save my Life; you count me like a poor

helpless Bird, that the Fowler is just ready to shoot and kill: I know they hate me for my Integrity: I see they are raising Forces, and preparing to fight against me to destroy me, because I cannot renounce my Religion, my Own and my Peoples Rights. Some would persuade me to yield up my Honour and my Conscience, telling me, otherwise the Foundations of Church and State will be razed by this Cruel War. Well, if that

(a) *Tolerabilior est qui
perci jubet, quam qui
malè vivere, Pub. Min.
Frustra hominem terre-
mus, nihil ille nisi pecca-
tum sinit, Dict de Chry-
sost.*

be the sad event, I must rather suffer than sin (a). If I can say safely I am innocent, and have done no wickedness to contribute toward it, I shall have the testimony of a good Conscience, and the will of

the Lord be done.

Ver. IV, V, VI. So long as my Conscience is clear God will hear my

(b) *John IX. 31.*

Prayer (b); I can cheerfully go to the Church while I have liberty; or to Heaven, where God dwells, if I were confined to a Prison; and doubt not but

but I shall be accepted : But if I do a Sin to get present ease, God who sees, and tries all mens Actions, would soon discover it ; whereas now while I keep my integrity, God will consider me though I be brought into never so low a condition. No man therefore shall prevail with me to purchase Peace with betraying my Trust (c), since I know, and firmly believe, that God doth approve and allow the Deeds of just Men, even while he corrects them. And abhors the unjust and wicked from his very Soul, even while he spares them, and seems for a while to let them prosper.

(c) *Pax sine Veritate proditio est.* Tert. Vid. *Ἐιχὼν Βασιλική*. Passim.

Ver. VII, VIII. However it may go with good and bad Men here for a time, it is certain God will punish the Wicked and reward the Righteous at last. He will either bring a sudden, dreadful and irresistible judgment upon them in this World, as he did upon *Sodom* in that Lightning and Thunder, as driven with a violent Storm and Tempest (d) which catcht them all as in a Snare, so that not one of them escaped; or if by Gods forbearance some few of them escape a sudden and horrible Punishment here, they shall suffer that Fire and Brimstone of Hell (whereof this was but an Emblem) for ever and ever (e). But as for holy Men, God is holy in his Nature, he therefore doubtless ever loves, and will reward them : He may

(d) *Ἐβραεὺς πύρ καὶ θείον.* Luc. XVII. 23. i. e. *Fulgur & Tonitru.* Vid. Grot. in locum.

(e) *Quanto enim diutius expectat, tanto gravius vindicat.* Aug. de temp. Ser. 102.

hide his Face for a time, but he will finally
cast a gracious and favourable Look upon right-
teous Actions: In which final Belief I will now
sing,

Glory be to the Father, &c.

As it was in the beginning, &c.

The

The Lessons, 2 Sam. I. St. Matb. XXVII.

§. 5. **T**HERE is no parallel for this Inhuman Murder of a Holy and Innocent King, by his own Subjects, in all the Old Testament; and therefore the Church is content to read the History of *David's* Justice upon the Infidel who murdered *Saul*, and his mourning for him who had been his Sovereign, though he was his Mortal Enemy, and had Apostatized from God, and was forsaken by Heaven, yet he was Master of so much Charity as to lament his Fate. How much more Reason then had our State to punish those Barbarous Rebels who murdered a Righteous King, beloved by God, and who was Martyred for firmly adhering to the True Religion; and also to set apart a Day of Humiliation for Fasting and Prayer, and to draw up a mournful Office (e) after the Example in the Lesson on this occasion? (e) 2 Sam. I. 11, 12, and Ver. 18.

As for the Second Lesson, it is the ordinary Chapter, appointed in course by the Kalendar, to be read for *January XXX*. But by a signal Providence, the Bloody Rebels chose that Day for the Executing their King, on which, at the Church, (which they seldom came to) this History of our Saviours Crucifixion was appointed to be read. His Majesty had actually forgot this was the proper Lesson, and therefore when Bishop *Juxon* (who said the Morning Office immediately before his Martyrdom) named this Chapter: The Blessed Prince asked him

him if he had chosen it as fit on this Occasion? But when he knew it was established of old, he noted and admired the sureableness of it to his present Circumstances: Who was Betrayed by some, Denied by others, and Deserted by the rest of his seeming Friends, and left to the Bloody and Implacable Malice of his Barbarous Enemies, who used him with the same Contempt and Ingratitude, Outrage and Cruelty, that the Jews used their King and our Saviour, while he imitated his Great Master (animated by this Chapter) in Meekness and Patience; Piety to God, and Charity to all, even to his Murderers. So that there is so exact a similitude between the Sufferings of Christ and our Martyr, that there needs nothing to apply so exact a Copy to its Original.

The First Collect.

The First Collect consists of

- 1st, A Proper Introduction. { O most mighty God, terrible in thy judgements, &c.
- 2^{ly}, The Fact commemorated. {
 1. God permitting it. { who in thy heavy displeasure didst, &c.
 2. The wicked doing it. { the life of our late gracious Sovereign, &c.
- 3^{ly}, The Cause owned by, {
 1. A general Confession. { we the sinful creatures here assembled, &c.
 2. A special Indication. { That thy wrath the crying sin, &c.
- 4^{ly}, The Effects deprecated, {
 1. Gods inquiry after it. { But O gracious God, when thou makest, &c.
 2. His punishing of it. { lay it not to the charge of the people, &c.
5. A fit conclusion. {
 1. By earnest Prayers for Mercy and Pardon. { Be merciful O Lord, be merciful, &c.
 2. By urging Christs Merits. { through the merits of thy Son, &c.

A Practical Discourse on this Collect.

§. 6. **O** Most mighty God, &c.] The words of these Prayers are taken generally out of Holy Scripture, and this Introduction is found in the *Psalms* (f). The

(f) *Psal.* LXVI. 2, loss of a good King was a Judgment terrible to the whole Nation; and the man-

ner of his Fall by the implacable Malice of a few of his own Subjects, was truly Wonderful, to pious Men, who knew Heaven permitted it, and yet could not discern the reason why the Righteous Judge of all should punish so Religious and Innocent a Prince, for so Wicked a People, and by such vile hands. And there is no firmer preparative for our Prospect of so amazing a Providence, than Fear and Wonder. Fear at the dreadfulnes of the Judgment; Admiration at the strange Methods by which it was brought about: An awful apprehension of the Terrors of Gods wrath, and the incomprehensibleness of

his Conduct are apt to persuade (g) even the most Obdurate to humble them-

selves before him.

Who in thy heavv displeasure didst suffer, &c.]

(h) Ζῶς ἀγαθὸν καὶ καλὸν τὸ δίδω.

Homer.

He must be more Atheistical than the Pagans (b) who can imagine so great an Evil could happen without

Gods permission. It was a sight which staggered the Faith of all the Disciples, to see their dear Master given up to the Malice of bloody Men; but

Iesus

Jesus himself declared, *They could have no power against him, except it were given them from on high* (i); yet

(i) Job. XIX. 11.

that did not lessen, but aggravate the Crime of *Judas* and the *Jews*, who were led only by their several lusts. And therefore we call the Hands which shed this Royal blood, as St. Peter doth those which spilt our Saviours, *wicked hands* (k).

(k) Acts II. 23.

Nor do we think God, who permitted this, did approve it (l), and therefore we say he suffered it: But note, it was because he was very angry, it was the effect of his heavy displeasure (m) against this Nation for being so stubborn and seditious under,

(l) *Quod permittitur bonum non est.* Tertul. ad Ux. lib. 1. pag. 163.

(m) Psal. XXXVIII.

so cruel and ungrateful to so gentle a Prince. He had given him to us in Mercy to make us Happy; but since we despised his Love, as well as our own Felicity, *he took him away in his anger* (n) leaving us no other way to guess at the Blessings we might have had in such a Reign, than by the sad Confusions we were in while it lasted, and our dismal Sufferings afterwards.

(n) Hos. XIII. 11.

We thy sinful creatures here assembled, &c.] Though the principal Instruments in this Cruelty were few, yet the rest of the Nations silence, and not hindring so execrable a Murder (o) spread the Guilt over the whole Land.

(o) *Non prohibendo quod oportuerat prohiberi.* Arnob. lib. 2. pag. 74.

cessatione crimen fecerat proprium.

For

For which reason all are to assemble, and the Confession is to be as general as that of *Bava* was, in whose words almost, we acknowledge it is for our iniquities, that we and our King have been delivered to the Sword, to Captivity and to be a Spoil (p). The

(p) *Exod. IX. 7.* Judgment was very heavy, but our Sins crying brought it down upon us. Pride, fulness of Bread and Idleness, Faction, Schism and notorious Hypocrisie, Ambition, Avarice and Revenge, veiled under pretences of Piety, and the names of Conscience and Religion, made a cover for Rebellion, Sacrilege and Murder. Now if we would find Mercy, it is not enough to confess these Sins of the last Age, but we must

(q) *Prov. XXVIII. 13.*

(r) *Definit esse Filius Iniquorum qui non imitatur moras illorum. Aug. in Psal. 108.*

Illorum parvas launt, quorum opera secuti sunt. Greg. Mor. l. 5. c. 22.

for sake them in this (q), and beware we do not by imitating our Forefathers Sins, make our selves liable to the Punishments they deserved (r). We have now a Religious, Just and Gracious Prince on the Throne, let us not be Factionous and Ungovernable under him, nor by pretences of reforming,

seek the subversion of Church and State; for if we still do wickedly, God hath told us *We shall be destroyed, we and our Kings* (s): Let us beware of this for our own sakes, for the loss of Him, in our Circumstances, would be a great step toward our Ruin.

But

But, O Gracious God, when thou ma-
 nifest, &c.] But suppose we give none of the like
 fresh Provocations, Murder is a crying Sin, and
 killing the Lords Anointed, the worst kind of Mur-
 der (i). And God makes
 so narrow a search after Blood (u) that he discovers
 and punishes such as are
 guilty of it, commonly in this
 World; yea, if the Actors
 escape, their Posterity often
 suffer for it some Ages af-
 ter (w). So that we have
 just reason to fear lest we
 or our Posterity should yet
 fall under the Divine Vengeance, for so heinous
 a Crime: Wherefore we aggravate the Sin, and
 deprecate the Punishment; freely owning that
 nothing less than a special application of the
 Blood of Christ, *which speaketh better things than that of*
 Abel (x). The Kings in-
 nocent Blood naturally calls
 for Vengeance, but the pow-
 erful oratory of our Savi-
 ours Bleeding Wounds, will drown that Cry, and
 we hope prevail for Mercy, especially since
 Grace did so far prevail over Nature in our
 Royal Martyr, that after the Example of Jesus
 and St. Stephen (y) he be-
 gged at his Death, that his
 Blood might never be laid
 to his Peoples Charge. This
 was the fervent Prayer of a Righteous Man, and
 we

(i) 1 Sam. XXVI.

9.

(u) Psal. IX. 12.

(w) St. Mat. XXIII. 35.

*Non est argumentum tran-
 sculmiae — Sed signum
 misericordiae peccatam dis-
 ferre peccati. Hieron in
 Ezek. XVIII.*

(x) Heb. XII. 24. *San-
 guis enim ille vindictam
 clamat, hic indulgentiam.*
 Ambros. de fuga Seculi.
 c. 5. Tom. I.

(y) Luke XXIII.

34. & Act. VII. 60.

we hope it will be effectual
(z) *James V. 16.* and prevail (z), since God will scarce deny the last request of so Dear a Servant of his, who laid down his Life for the True Religion.

Be merciful, O Lord, be merciful, &c.]
Encouraged with these hopes, we make an earnest application for Mercy and Pardon, and the greatness of so pressing an Occasion makes us redouble our Cry, to intimate our sense of the Danger, and express our Importunity. The Form is indited by Gods Spirit, and prescribed in a less case, *viz.* that of a Murder where the Author was unknown (a).

(a) *Deut. XXI. 8.* Alas! we cannot say (some of us, at least, who then lived) *our Eyes did not see this Blood:* We will not therefore deny our Guilt, but will apply to him for Mercy, who only can forgive (b). We are Gods peculiar People, redeemed from Idolatry and Superstition, and therefore we fly to his Mercy, and

(b) *Mark. II. 7.*
**Αμαρτήματα γὰρ ἀφίεναι μόνος θεὸς δύνασθαι.*
Chrylost. hom. 40. in 1 Cor. XV.

the Merits of his Dear Son, to turn away the continuance of his Anger; and we doubt not (since we have a merciful God to pray to, a Prayer of his own Enditing, and a Meritorious Advocate to interceed for us), but we shall obtain a Pardon for our-selves, and our Posterity, *through his Mercies, and the Merits of his Son Jesus Christ our Lord. Amen.*

The

The Second Collect.

The Second Collect consists of three Parts.

1st, A
Thankgiving to God
for

1. His Love to his dying

Saint.

Blessed Lord,
in whose sight
the death, &c.

2. His Grace to our Royal
Martyr.

we magnifie
the name for
thine abun-
dant, &c.

3. The happy
Effects there-
of appearing
by his,

1. Imitation
of Christ.

by which he
was enabled,
&c.

2. Patience.

in a constant,
mirth, &c.

3. Charity

Indebted then
according, &c.

1. Highly value his Memory.

Let his me-
mory, O Lord,
&c.

2. Follow his Example.

that we may
follow the Ex-
ample, &c.

3. Escape the Punishment
due for his Blood.

And grant
that this our
Land, &c.

4. Be forgiven all our
Sins.

and the mercie
of glorified, &c.

3rd, A Conclusion in the Name of
Christ,

And all for
Jesus Christ,
&c.

A Practical Discourse on this Collect.

§. 7. **B**lessed Word, in whose sight, &c.] This address is taken out of the

(c) P^{sal.} CXVI.

13.

at his Death. Since God himself (the great Judge of the Combat) takes special notice of

(d) *Excepit Deus dignum, vir factus cum mala fortuna compositus.*

Senec.

Psalm. (a) and seems to give a reason why we do so strictly observe the carriage of our Royal Martyr their Agonies who die for his Truth (d), and gives them miraculous assistances then, which often appeared of old by the wondrous

Faith and Patience of the ancient Martyrs, and was as evident in the Suffering of our Royal Martyr, who as justly deserves the Title of a Saint, as any that ever bore that Name: Yea, one of the Roman Communion doth him that right, to say, abating (that which he miscalls) his blot of heresie, there was never a juster or bolder Man; and since he was so good, he wishes he had

(e) *Talis cum sis, uti. nam, postea esse ne. me dempto huiusmodi labe, aut iustice aut sanctorum.* Nunt. à Mortuis. pag. 7.

been theirs (e). And certainly those were but falsely called Protestants, who had any hand in cutting off the greatest Saint that ever was in this Reformed Church.

This said indeed of the barbarous Albanians, that they seek out the holiest Man in all their Country,

(f) *Grot. de sacris Christi. c. 10. p. 335.*

and offer him up for a Sacrifice (f). But who would

imagine, that our Christned Albion should breed such Salvages? We

The magnific the Name for thine abundant Grace, &c.] The Saints themselves did ever own that all their strength was from God; they were Humble and Just, as well as Holy, and while others admired them, they magnified the Lord (g); they cast their Crowns at Jesus (g) Luke I. 46. Pet (h), crying, Not unto us, O Lord, but unto thy Name be Glory (i): Wherefore we learn from them not to worship them (as those of Rome do) they forbid that (k). But we ascribe all the Praise to him, whose Grace made them so illustrious. And this was the first Design of dedicating solemn Days to the memories of Gods most eminent Saints and Servants (l); that the Glory might redound to their Master, and that he who gave them power to do and suffer so much beyond human ability, might have his due praises for it.

On which he was enabled so cheerfully, &c. I Synodus calls a day on which some great Cruelties were used toward pious Men, The second day of Crucifying Christ (m). But we may well say of our King, that he was conformable to the Sufferings of Christ (n), that he imitated his Example and followed his Steps (o) more nearly than any other Martyr did.

(l) *Honoramus servos, ut honor servorum redundet ad Dominum.* Hieron. ep. 53.

(m) *Tān Adhūga saūen tū Gāu.* Synodus ep. 57.

(n) *Phil. III. 10.*

(o) *1 Pet. II. 21.*

Our Lord was born King of the Jews, and spent his Life in doing them good, labouring to the last to make them happy. But they renounced

his Government (p), mortally hated him, persecuted him continually, and thirsted for his Blood, which at last they cruelly shed, under pretence of Zeal for their Nation, and their Laws. The parallel is clear, it needs no illustration.

In a constant and meek suffering, &c.] The sufferings of our holy Martyr (like those of his Master) were of two sorts; *First*, Most barbarous Indignities in his Life-time. *Secondly*, Great Cruelty at his Death; but he bore both with the Courage of a Lion, and yet with the Meekness of a Lamb (q).

(q) *Isai. LIII. 7.* The Rabble affronted him in his own Pallace, the Rebels falsely accused him in their Declarations, and pursued him and his with Fire and Sword: They represented him as a Tyrant and a Papist, though none ever was a milder Prince, or a firmer Protestant (r). And when they had him in their Power, they confined him to a loathsome Prison, and set the

(r) *Furens populus Mauritanum Aug. ut Marcionistam & Tyrannum convicijs tacerat. Hist. Mauric. l. 8. c. 9. p. 400.*

worst of their Myrmidons to Abuse as well as Guard him; for they disturbed his Devotions, derided his Misfortune, and committed all sorts of Rudeness before his Face. *Finally*, They closed all with a Mock-trial, where he was falsely Arraigned, Insulted over, unjustly Condemned, and insolently Spit upon, (as his Saviour was) and

and then Executed like the vilest of Slaves, and worst of Malefactors : But his Courage was as admirable, as the Impudence of his Enemies. For first, he was never observed to be daunted or discomposed (1). Secondly, Nor did the Hero prevail over the Christian ; he was as Meek as he was Courageous, patiently bearing all without Threatning or Murmuring, Complaining or Reviling : Yea, Thirdly, his Charity was so great, (that after our Saviours pattern) he forgave his Enemies, yea his Murderers, and prayed also to Heaven to forgive them.

(5) *Nullius tam vehemens nequitia est, ut metu meo digna sit.* Symmach. ep. 9.

Let his memory (O Lord) be ever bleſſed, &c.] We have ſeen the Great Example, and now pray we may make a twofold uſe of it. *First*, To value his Memory; *Solomon* ſaith, *The memory of the juſt is bleſſed* (t); and God promiſeth *The righteous ſhall be had in everlaſting remembrance* (u). A laſting and honourable Name being one of the rewards of a deceaſed Saint (v). 17.

(1) *Prov. X. 7.*

(u) *Psalm* CXII. 6.

(v) *Psalm*. LXXII.

So that we should be unjust
to this excellent Prince, and to God himself, if
his Memory be not ever Blessed among us:
This Day and this Office will preserve the re-
membrance of his bright Example, so long as
Illustrious Virtue hath any price among Men.
And Secondly, We Pray we may imitate that
which we so justly admire, which is another end
of celebrating the Memory of Hero's made im-

(x) — Ἡ γέμεθα γὰρ ἑ-
 τας ἀφ' ἡμῶν
 Πολλὰς ὁμοίας πάντοτε
 ἐβλήσθαι γινώσκας.
 Lucian. in Toxar.

mortal (x,) that others may be excited to follow their Steps. And if any great Evils do ever befall us, where (our Lord excepted) can we find so great a Pattern of

Magnanimity mixt with Meekness, of Patience joyned with Charity, of Constancy in Faith, and Fervency in Devotion? 'Tis not enough to commend and admire these in him; for then only they do us real good, when we our selves practise them. And thus tho, alas! we want the Presence of so Perfect a Guide to Virtue,

(y) *Magnorum virorum non minus quam presentia utilis est memoria.*
 Sen. ep. 102. in fine.

we may so profit by his Example (y), as to have our portion with him in that glory which he now enjoys.

And grant that this our Land, &c.] But while we admire his Graces, we cannot forget, they aggravate the Sin of this Land where he was cut off, and that puts us a second time upon begging Pardon for so horrid a Crime done against so great a Saint, God's Vice gerent, and our Lawful Sovereign; and no importunity is too great to avert so Dreadful Vengeance as this deserves, or to procure Pardon for so Heinous a Sin. These Favours we dare not ask in any other Name, but that of Jesus Christ our only Mediator (z).

(z) 1 Tim. II. 5.
 Heb. VII. 25.

We honour the Memory of our Royal Martyr, but do not adore him; we propose him for an Example, but do not use Him or any

any Creature for an Advocate, reserving that Glory (as we ought) only to the Blessed Jesus, who is alone sufficient to make this and all our Prayers acceptable to his Father. *Amen.*

Note. The three Penitential Prayers are explained in the Communion.

The

The Epistle 1 Ep. St. Peter II. 13, & 22.

- This Epistle shews the Duty which Christians owe
1. The Duty declared, Ver. XIII.
 - 1st. To Magistrates alone.
 1. The end of Government, Ver. XIV.
 2. The motives urged.
 2. The Command of God,
 3. The honour of Religion.
 Ver. XV.
 3. An Objection answer'd, Ver. XVI.
 2. To all them with others,
 1. To all—Honour,
 2. To Christians—Love,
 3. To God—Piety,
 4. To the King—Loyalty.
 V. XVII.
 1. The Duty enjoyed, Subjection.
 2. The Extent of it, even to the bad. V. XVIII.
 - 3^{ly}. To Masters.
 1. It pleaseth God, Ver. XIX.
 2. It is creditable among Men, Ver. XX.
 3. 'Tis agreeable to Christs example. V. XXI, XXII.

IVX.

A Paraphrase on this Epistle.

§. 8. *Ver. XIII.* **Y**OU Dispersed Jews, who are Christian-Profelytes, must [Submit to every] Governour appointed by the [Ordinance of Man] to Rule that Country where you live. And this Obedience must be paid [for the Lords sake,] who hath enjoyned you to be subject, where-ever you dwell and are protected, [whether it be] at Rome, and then your subjection is due [to the King] or Emperor himself, [as supream] and ruling there immediately.

Ver. XIV. If you live in the Provinces, you must be subject to Proconsuls, Praefects [Or unto] any other subordinate [Governours, as unto those who are] commissioned under the Emperor, and [sent by him] with Power and Authority, both [for the punishment of evil doers] especially the Seditious, [and the praise] yea, and rewarding [of them that do well] especially the Quiet and Obedient.

Ver. XV. In which number you Believers should always be, [for so is the will of God,] he commands it, and so ye are bound to it in Conscience. And it is for the Credit of your Religion, [that with well-doing,] particularly this sort of it, Peaceableness and Subjection, [ye may put to silence] the Accusations of Malicious and inform [the ignorance of foolish men;] the former representing, and the latter believing, you to be Turbulent and movers of Sedition.

Ver.

Ver. XVI. I know, as Jews, you use to think you ought not to obey any Heathen; and I own, that as Christians, you are set at liberty from the Ceremonial Law, but not from the Moral: Therefore you may live [*At free*] Men, and such as cannot be compelled to do evil; [*But*] the Gospel allows [*not*] the [*using*] you [*Christian*] [*liberty*] for a cloak [*to*] and pretence [*of*] maliciousness, [*so*] as to permit you, under colour of these Spiritual Priviledges, to be Seditious, or Rebel.

Ver. XVII. You are still bound to all sorts of Moral Duties, as much as you were before your Conversion, that is, to respect and [*Honour*] all men [*of*] what Religion soever they be. To [*Love*] the [*Brotherhood*] of Christians more especially: To [*Fear*] God [*in*] the first place, (so as not to sin against him, though your Governor command you) and in the next place to [*Honour*] the [*King*] by submission and obedience to his Lawful Commandments.

Ver. XVIII. Christianity cancels no preceding Relations or Duties; And therefore you [*Set*] [*your*] who are Christians, [*be*] [*subject*] to your own Masters [*who*] have bought or hired you; carry your selves toward them [*with*] [*all*] [*fear*] [*Observance*] and Respect. And I must tell you, this Obedience and Reverence is due, [*not*] [*only*] [*to*] [*the*] [*good*] [*and*] [*gentle*] Masters, who use you kindly, [*but*] [*also*] [*to*] [*the*] [*strict*] Masters, who deal strictly, severely and hardly with you.

Ver.

Ver. XIX. It is no Virtue, and deserves no praise to be subject to a good Master, you may do that for his sake and your own: [But this is thankworthy, if a man] who is a Christian, have an ill Master, and yet purely [for conscience toward God] and for fear of sinning, He obeys hard Commands, yea, [endureth grief] and ill usage, and is content with [suffering wrongfully] rather than disgrace the Gospel, by Mutiny and Revenge.

Ver. XX. You will say we are innocent, and deserve no such usage: I reply, 'Tis your Innocence gives the great value to your Patience; [for what glory is it] for you Christians especially, [if when you be buffeted] only [for your faults] by a good Master, [ye shall take it patiently?] A Heathen Slave would do as much as this and more (a). [But if when ye do well, and] for all this under an unjust and cruel Master [suffer for it] yet still [ye take it patiently] and submit, [this is acceptable with God] because this cannot be done for such a Masters sake, but purely in respect to Gods Command, which you dare not disobey.

(a) *Indigna digna habenda sunt, verus quæ facit.* Plaut. cap. IV. Act. 2. Sc. 1.

Ver. XXI. And to encourage you to so hard a Duty, consider this is suitable to your Christian Profession; [for even hereunto were ye called] when you were converted, to follow our Saviours Example; and we may well bear some evils for his sake [because Christ also suffered] all sorts of Injuries, ill-usage and Death it self [for us,] not only thereby satisfying Gods

Gods Justice for our Sins, but [leaving us an example] also [that ye] and all Christians, when you suffer unjustly [should follow his steps] and take even that patiently, as he did.

Ver. XXII. 'Tis certain he suffered for no fault of his own, [who did no evil] deed to any Man in his whole Life, [neither was] any one evil Word of Falshood, Malice or [guile found in his mouth]: Wherefore if we would imitate him, we must first be so innocent as to deserve no Sufferings; yet if they, who have Power over us, will for all that afflict us, our next care must be, to bear it patiently, till God find out a way to deliver us.

The

The Gospel, St. Mat. XXI. 33,—41.

§. 9. **T**His Parable directly points at the Scribes and Pharisees, who had rejected and slain divers of the Prophets, and were designing to murder Christ himself; but by way of accommodation it taxes our vile Regicides. For their Lord had taken all due care of this Land, and trusted divers of these his Subjects, in the Administration of his Government, expecting nothing but the just Rights and Prerogatives of his Crown. But these they deny him, and reject his Commissioners who came to treat with them: Yea, slew many of his faithful Servants in open War, and at last seize his Crown, murder him, and banish his Heir, making themselves Lords of his Kingdoms. Now if these be ever recovered again, we may appeal to all mankind, whether they deserve not both to be deprived of their usurped Power for their Injustice, and of their Lives for the Innocent Blood they spilt? All but the Guilty will own this to be Just.

This

This Gospel sets out Inferiours highly injuring their Lord, and shows

- | | | |
|--|--|---|
| | 1. His care of
the Vineyard | |
| 1. The
equity
of the
Lord | 2. His com-
pact with
them | Ven 33 |
| 1/2, The
nature of
their Sin
aggra-
vated by | 3. His fair de-
mands | Ven 34 |
| 1. The
iniquity
of the
Servants | 1. Beating
and killing
their Lord
Messengers,
2. Killing the
Heir, and
3. Seizing the
Vineyard, | Ver. 35,
& 36,
Ver. 37,
& 38, 39 |

- | | | |
|---|---|----------------------|
| 2/2, The
measure
of their
Punish-
ment. | 1. Enquired of by ap-
peal to the Guilty,
2. Determined by the
very Criminals, | Ver. 40.
Ver. 41. |
|---|---|----------------------|

new [Commandment] and [the husbandmen] were
to wicked, that instead of paying their Lord, they
took [A Paraphrase on the Gospel] and beat one
[and said] and [and killed another]

XXXIII. **T**HE Injustice and Cruelty of
Inferiours wronging and Rebel-
ling to destroy their Superiors, may appear by
this Parable: [There was a certain House-
holder,] Chief Lord, that is, God the Father,
[who planted a vineyard,] the Land of Ca-
naan, [and hedged it round about,] by Laws
of his own appointing, whereby [the Jews were
distinguished from all other People,] [and digged
a wine-press,] that is, founded a Temple for his
True Worship [in it, and built a Colonnade,
that is, he took it into his special Protection,
[and let it out to husbandmen,] to the Jews
to cultivate, on condition they should pay an
Obedience unto his Law, [and went into a
far Country,] that is, returned to retire to Hea-
ven.

XXXIV. [And when the time] of gather-
ing and pressing the fruit [came] at the
Vintage, according to the Covenant, [he sent
his servants] the first and oldest Prophets [to
the husbandmen,] pressing them (for the Be-
nefits they had by the Vineyard, and the Pro-
tection their Lord gave them) to make good
their promised Obedience, [that they might
receive] the Portion due to their Lord, out of
[the fruit of it] and give their Master an ac-
count.

Ver. XXXV. [And the husbandmen] were so wicked, that instead of paying their Lord, the homage and services due to him, they [took his servants] by violence, [and beat one] cruelly, even *Jeremiah*, [and killed another] that is, *Isaiab*, by sawing him asunder, [and stoned another] *Zecbariah* the Son of *Banaiab*.

Ver. XXXVI. Yet their Lord was so Gentle and Patient, that he resolved to try, [Again;] and therefore [he sent] on the same Errand [other servants,] raised up other Prophets [more then the first] in number, to have more witnesses of their Repentance, or evidence of their Crimes, [and they did unto them] in the same manner, killing and beating [likewise] as they had done to the former Messengers.

Ver. XXXVII. However the Lord was not yet wholly discouraged, [But last of all] as the only means left to prevail on them, and the final Experiment that could be made, [he sent unto them his Son] even *Jesus Christ*, to press them to Repent, and keep his Laws, and their own Engagements; rationally concluding, and [saying] within himself, surely [they will reverence my Son,] and he will persuade them to do me right.

Ver. XXXVIII. [But] it proved otherwise, for [when the husbandmen saw the Son,] instead of believing his Miracles, reverencing his Person, and obeying his Message, [They said among themselves] in their secret and bloody Consults, [This is the heir] who claims a right to this Vineyard, which we intend

intend to make our selves Masters of, [come, let us kill him] by a violent Death, [and let us] then declare our selves free from all subjection, and [seize on his inheritance] which we cannot be quiet in so long as he lives.

Ver. XXXIX. Nor did they only plot, but execute this Cruelty; for they hired one of his Servants to betray him, [and they caught him] first by Craft, [and cast him out of the vineyard] by open force, renouncing him and his Authority, and at last they most unjustly condemned him, [and slew him] barbarously.

Ver. XL. But such flagrant Crimes cannot be long unpunished: [When therefore the Lord of the vineyard] who is Immortal and very Just, [cometh] by his special Providence to enquire into these horrid Practices, I appeal even to you Jews, your selves, and ask you, [what will he do] think you, and what ought he to do [unto those husbandmen] who had been so obstinate in their Injustice, and so daring in their Cruelty?

Ver. XLI. [They say unto him,] convinced by the notoriousness of the Provocation, but not perceiving themselves to be the Criminals, Doubtless [he will], as in justice and honour he is bound, condemn, cut off, and [miserably destroy those wicked men] who had been guilty of so much Blood, Robbery and Oppression, [and will let out his vineyard] for the future, [to other husbandmen] which will be just to him, and respective to his Mes-

K

sengers;

sengers, and [which shall render him the
fruits in their season] according to the Con-
dition of the Covenant made with him. And
this was the Event in this Case, for God soon
after the Death of Christ, cut off, and misera-
bly destroyed the unbelieving Jews, and fi-
nally rejecting them, chose the Christians for
his own People. And in our Case Heaven
brought our Regicides to condign Punishment,
and set up rightful and just Governours both in
Church and State.

The

The Last Morning Collect.

This Collect relates to the happy End of that great Rebellion, and contains,

1st. An humble Confession,

1. In general, of Gods Justice.

God our Heavenly Father, &c.

1. Our great loss by the Father's Death, &c.

2. In particular, of

2. Our own deliverance from Anarchy, &c.

3. The preservation and restoring of the Son.

But by the gracious providence divine, &c.

2nd. A hearty Thanksgiving for these Mercies.

For these the great and unnumberable mercies, &c.

3rd. An earnest Prayer for

1. The whole Royal Family.

Beseeching thee still to continue, &c.

2. His Majesty now reigning.

and to grant to our Gracious, &c.

4th. A Vow of Gratitude on the Answer of it.

So we that are thy people, &c.

A Practical Discourse on this Collect.

§. 10. **O** Lord our Heavenly Father, who didst not punish, &c.] The late Gospel puts us in mind, that our Sin was so like that of the Jews, as may give us just cause to fear our Punishment also should have been the same; that is, to have our Name and Nation rooted out. But since the Mercy of Heaven reversed that severe Doom, we begin this Prayer with the words of *Exra* and

(b) *Exod. IX. 13.* *Job's* Friend (b), and confess that our Heavenly Father, exacted of us and punished us less, than our Iniquity deserved. The Debt of our Sins was so great, that if God had exacted the utmost Farthing for an Impiety so transcendent, we had been no more a People: But while he was punishing us under the Regicides usurpation, according to the Prophets Prayer, *in the midst of wrath he remembered mercy* (c), and even while he was

(c) *Hab. III. 2.* correcting us, he was contriving a way for our escape (d); which shews Mercy is his Nature and Delight always; it proves he doth not either afflict willingly or long, because while our Sins force him to punish, his Heart inclines him to pity us, and his Power is at work to deliver us; and our grief for a past, and now helpless Calamity, must not proceed so far as to make us ungrateful for the Event which Gods goodness gave to those Dismal Times.

We acknowledge it thine especial Favour, that though, &c.] This Period begins to apply Gods correcting Mercy to our Case; and to render our Deliverance more illustrious, we here place the Midnight of our sad Distress before the Light of our thrice happy Deliverance, commemorating how far our Sins had forced the Divine Permission to give way to the very worst of all Judgments to befall us; that is, to give up one so dear to himself, so like to be a Blessing to us, and so perfectly Innocent, as to his own Actions, into the hands of the worst and most wicked of all Human Race. Our Sins must be very provoking to move our Heavenly Father, to suffer such an injury to be done to us; and his Mercy must be as stupendious to pity us, then when we were groaning under the Iron Rods of their Tyranny, whose lashes we had made our selves liable to, by suffering the best of all our Princes that ever adorned the *English* Throne, to be cut off so unjustly. And therefore the Judgment it self, though very severe, must not hinder us from owning the truly admirable concern of Divine Mercy for so just sufferers; which we therefore own to be his especial Favour.

Yet bidst thou not leave us for ever as Sheep, &c.] Kings are often compared to Shepherds in Sacred, Ecclesiastical and Civil Authors (e). And the comparison is verified by woful experience, when the shepherd is smitten and the sheep scattered (f): For then, alas! a People becomes like sheep

(e) *Iſai XLIV. 28.**Servus fuit artis pascendi.* D. Basil. *Conc.* 24.*Πομπηνα λαών.* Homer.(f) *Mat. XXVI. 31.**having*

(g) 1 King XXII. 17. *having no shepherd (g)*; And if this were *Israel's* case, when *Ahab* was cut off, it must be more sadly ours upon the Death of our good *Josiah*. The Wolves and Foxes who seized his Power, fleeced us and tore us, scattered and devoured us without Restraint or Mercy, during their twelve years Tyranny. But God did not leave us for ever in this estate; but by a singular Providence, very gracious to us, and miraculous in it self, did first preserve the Martyr's Son, King *Charles* the 2. though Bloody *Peters* (a name twice fatal to us) after the Fathers Murder, blasphemously applied that of *Isaiah* (b). (*Prepare the slaughter for his Children*.) (b) *Isai*. XIV. 21. to encourage the Regicides to cut off the Son. Yet after they had routed this Innocent Prince in *Batter*, and not only sought him here with all the diligence of implacable Malice, but hired Assassins, and offered Money to Foreign Nations (whichever he fled for refuge) to dispatch him, till he was by Heaven preserved; and (as *David* in *Saul's* Persecution) *hid* as it were under the shadow of Gods wings, until their Tyranny was overpast (c). (c) *Psal*. LVII. 1. This was the first step of Divine Mercy. And didst bring him back in the good appointed time. The second step was the Restauration. The Storm was long and violent, but when we had smarted severely under variety of precarious Forms of Government, then Gods appointed, and the fit time came for our Deliverance. Then the Martyr's Son was restored, not by Blood and Foreign Arms, (which that good Prince

Prince would never use against his own Subjects) but by Gods turning all mens hearts (4); the thing (4) 2 Sam. XIX. was effected to the satisfaction 14. of all but the surviving

Criminals. But this was a Blessing which reached farther than that Kings Person, and lasted longer than his Life; for with him that Family was restored which had before afforded us Two Religious and Righteous Kings, and (which was more) with him came in the True Protestant Religion, and the Primitive Doctrine, Discipline and Government of the Church; as also the ancient hereditary Monarchy, evenly poised between the Princes Prerogative, and the Peoples Rights, was recalled with him: And these consequences of his Return, made his Return to be so great a Blessing in it self, and to Just a Subject of our Praises.

For these thy great and unspeakable Mercies, we render, (St.) The preserving that Prince abroad, and bringing him back to Rule over us, was therefore an unspeakable Mercy to us, because with him our ancient Government and true Religion was so restored and sealed, that neither the Force nor Fraud used in the next Reign, could deprive us of them. Had the Martyr given up our Church, or our Liberties to be for ever destroyed by consenting to any wicked Law (1), or his Son made our Religion and (1) Psal. XCIV. Rights the Condition of his Restoration, probably we had been eternally deprived of both. But God prevented both these dismal Evils. Wherefore

the most sincere Gratitude from the bottom of our hearts (*m*) is due to his holy Name; which therefore every good Protestant and true Englishman is bound this day to pay.

Beleeching thee still to continue thy gracious, &c.] That which makes a Royal Family dear to the Nation is, not barely their own Right, but their being, what God intends them,

the Ministers of God to them for good (*n*). The Martyrs first Son was beloved by all, because he restored their Liberties and their Religion. But we have seen an Experiment since, that

when one of that Family attempted on these two dear things, nothing could make his People believe him to be a Blessing. However, (blessed be God) we have now the Martyrs Grandchild, one of the same Royal Family, on the Throne, who keeps up and defends our True Religion and Old Monarchy. Wherefore it is fit we should now turn our Praises into Prayers for the Prosperity of all the Branches of this Royal House, but especially for him who hath reduced our Religion and Rights to that very state to which his Grandfather (of Blessed Memory) did (though in vain, alas!) attempt to bring them. He ventured his Life and Fortune to rescue us, and hath Power and Courage to keep off Foreign Foes; Prudence and Conduct to suppress Domestick Designs. Why should we not therefore pray that his Reign may belong, which will lengthen

our

(*n*) Rom. XIII. 4.
*Neque non solum officio
publico, debitas pendere
preces, sed officio priva-
to. D. Ambros. ep. ad
Grat.*

our Felicity; and happy, since we are sure to share in the Felicities of it? He is a Father to his People and a true Friend (s), and therefore we are bound in interest as well as Duty, to wish him long Life and Victory, Prosperity and Peace.

(s) Ἀρχὴν ἀγαθὴν
καὶ σωτηρίαν
καὶ νίκην. Xen. Cyropæd.
lib. 6.

So we that are thy People will give thanks, &c.] Gods People and the Sheep of his Pasture, can never be more obliged, than by his giving them a King, who professeth, practiseth and defends the True Religion: So that since this is our case, we may well conclude with a Vow of Gratitude. So that we promise him to praise him for our times, if he will continue this King to reign over us while we live; and we doubt not but our Posterity, so long as they have any sense of the Value of True Religion, and Legal Right, will count it an inestimable Blessing to have such a King as secures both; and therefore we promise and engage for their Gratitude, (who will receive the advantage (p)) we make no question but their Duty and Interest both, will engage them (as David on a like occasion speaks (q)) to continue to shew forth the Praises of God in all succeeding Generations, through Jesus Christ our Lord (by whose intercession we and they obtain this mighty Favour of a good King) And may God accept his Intercession, and our Prayers for so great and so lasting a Blessing. Amen.

(p) Πολλὰς δὲ ἰσὺς
ἀφελόν. Plutar. de educ.
Principis.

(q) Psal. LXXIX.
14.

There

There is nothing more in this part of the Office, but the old Collect upon the fifth Sunday after Trinity, which desires that the Changes in Government may make none in Religion, and that there may be Peace in the State to give the Church more freedom to Pray and serve God devoutly. But it is so apparently proper, I need not to apply it. Only I shall note, that by a special Providence this very Collect hapned to be used, and was answered a little before the late Revolution, when we were in the dubious expectations of an almost hopeless Deliverance, ~~Ann. 1688.~~

And therefore we promise and engage for their
 Blessing to have such a King as Jesus both;
 and legal Right, will count it an indispensable
 have any Rule of the Value of True Religion,
 yet doubt not our Posterity, to long as they
 this King to reign over us while we live; and
 to praise him for our times, if he will continue
 of Love of Obedience. So that we promise him
 since this our case, we may well conclude with
 Gratitude, (who will re-
 give the advantage (p) we
 make no question but their
 Duty and Interest both, will
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 a like occasion speaks (q) to
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 Praises of God in all succeeding Generations,
 through Jesus Christ our Lord (by whose inter-
 cession we and they obtain this mighty Favour
 of a good King) And may God accept his in-
 tercession, and our Prayers for so great and so
 lasting a Blessing.

There

THE Evening Prayer

FOR THE
XXXth of January.

S. I. **N**othing is new in this Part but the *Psalm*, the Lessons and three Collects. The Proper *Psalm*s are three; the two former relating to the Miseries of the Civil War (a): The third (which is therefore out of its usual order for last) respecting the happy Change at the Restoration (b).

(a) *Psalm*. LXXIX.

Psalm. CCCIV.

(b) *Psalm*. LXXXV.

Psalm.

- 1st, A relation how Gods People suffered in
- 1. Their Religion, Ver. I.
 - 2. Their Persons, Ver. II, III.
 - 3. In their good Name, Ver. IV.

2^d, An Expostulation with God on this Occasion, Ver. V.

- 3^d, Prayers
- 1. For Justice on the Evil-doers, Ver. VI, VII.
 - 2. For Pardon and Help to the Sufferers, Ver. VIII, IX.

- 4th, Motives to both requests,
- 1. The former, Ver. X.
 - 2. Gods Vindication, Ver. XI.

- 1. Pity to the Pious who yet remained alive, Ver. XIII.
- 2. The latter,
 - 2. Justice to the Evil, who presumed by Impunity, Ver. XIII.

5th, A Vow of lasting and constant returns of Praise, Ver. XIV.

Brief

Brief Notes upon the LXXIXth Psalm.

Ver. I, II, III, IV. **T**His Psalm begins with a lively description of the Miseries of Jerusalem, upon the sacking thereof by the King of Babylon; and if David writ it, he did it by the Spirit of Prophecy: However 'tis very applicable to our sad Condition during the Civil War; only the Jews suffered by Heathens, we by such whose deeds were worse than Pagan, while they called themselves Christians (c). Unbelievers and Hypocrites have the same Portion in the next World (d), and we may joyn them here. For our pretended Saints, but real Infidels, outdid the Assyrian Heathens, defiled our Churches, making them Stables for Horses, and Guard-houses for worse Brutes; destroyed many Towns and fair Pallaces, reducing goodly Castles to be heaps of Ruins. They murdered vast numbers of the Kings faithful Subjects, stript them, and left them in the field unburied. But in this they exceeded those Heathens, for these seized upon their own lawful Prince, and under pretence of zeal murdered him; a Fact forbid by all civilized Nations, to kill a King of another Country, though taken in a just War (e); but never done in

(c) *Quid verba audiam cum facta vides. Cicero de Craccho. Tusculan. lib. 3. p. 376.*

(d) *Mat. XXIV. 51. compar'd with Luke XII. 42.*

(e) *Bene majores nostri hoc comparaverunt, ut nullum regem quem armis cepissent vitam privarent. Cicero ad Herennium. l. 4. Quis unquam Principem captum Principem trucidavit? Petr. de Vincis. ep. 39. p. 33.*

any

any reformed Country before. This made our Nation therefore very infamous to all foreign Lands, and a derision to Papists more especially, who charged this fallacy upon the Reformation. This revived the old Scandal upon the Barbarous Britains, that they were only valiant for Civil War — And if any of their Princes were more Pious and Gracious than the rest, they all combined

(f) *Portes ad Bella ci-*
visae — Si quis princi-
pum mitior — in hunc
quasi Britannia subver-
torum, omnium odia, scilicet
quo — subvertantur. Gil-
das de excid. Britan.

(g) *Tesaur. Officin.*
Tit. Siti & Esae Mortui,
p. 156. h.

men hated and abused all over Christendom.

Ver. V, VI, VII. But the whole Nations Fame ought not to be blasted, for the faults of a few: We had very many good Men who expostulated with God for correcting his best Servants so severely, and begged he would turn his Indignation against his Enemies, who had committed blacker Crimes than were to be found among the most savage Heathens, who did not so much

(h) *Mithus inventi quatuor*
ta genus omne ferarum.
Ovid. Partis cognatis
maculis ferarum.

as know nor pretend to wor-

ship God; for these had (b) murdered their rightful Sovereign, and their Fellow-subjects, yea and laid waste

Ver. VIII, IX, X. These holy men, in these sad times, bewailed both their Sins and their Misery; They confessed their old Offences in the days of Peace and Plenty; and earnestly begged pardon for them; They most importunately prayed for speedy help and deliverance from the Iron Rods of these Insolent Tyrants, whose success in Wickedness had made them despise the Righteous Cause of the King, and the Church, and they insulted over both as if God had forsaken them (i); and this reflexion upon Gods Honour pierced their hearts deeper than all their other sorrows and sufferings.

(i) Theodosius imperator contra haereticos, scripsit hanc verbum, (scilicet) Psal. LXXIX. 10.) Es Deus dat ei inspirationem visionum. Ruffus hist. lib. XI. cap. 33.

Ver. XI, XII, XIII. These righteous Souls, vexed at the open and barefaced Violence and Cruelty of those Atheistical Hypocrites, and troubled at the Righteous Blood they had spilt, Prayed for speedy Judgments upon the Guilty, which might (for the Honour of God) be as Publick as their Crimes. And for such as they had unjustly shut up in Prisons, the Confessors in our Martyrs Cause, whose Blood was designed a Sacrifice, but they were yet alive: They interceded with God to rescue them out of their Persecutors hands. Finally, As to those of the Roman Communion who reproach and blaspheme thy True Religion, as if that or its Professors were guilty of this Murder (k). Thou who knowest the falsehood of this

(k) The Royal Martyr affirms, that none was alive in this War, that was a true Lover of the

Protestant Religion established in England, *Ἐκκλησίαν Βασιλ.* Letter to the Prince, p. 235.

Charge,

Charge, and their treasonable Doctrines and Practices, they wished they might be severely punished (1) as fo
 (1) Gen. IV. 15. Sep-
 sis, pro pand gravissima. foul a Calumny justly de-
 serves.

Ver. XIV. And upon Gods gracious hear-
 ing, and answering these Prayers, they promise,
 that they and their Posterity (who were
 Gods peculiar People, and under his special
 Care) would Praise his Name, and Publish his
 Glory from Age to Age. Which Promise of
 our Innocent Ancestors, We who have seen their
 Desires fulfilled, are bound this day to keep;
 and so we close this Psalm with our *Glory be to
 the Father, &c.*

Psal.

Psal. XCIV. is upon the same Subject, and consists of Seven Parts.

- 1st, A Prayer to God to exert his Justice. } Ver. I, II.
- 2^{ly}, A Complaint for his seeming to defer it. } Ver. III, IV.
- 3^{ly}, A Description, {
 1. Of his Enemies } Ver. V, VI.
 evil Deeds. }
 2. Of their vain } Ver. VII.
 Hopes to escape. }
- 4^{ly}, A Confutation of those hopes. {
 1. From Gods Omniscience. } Ver. VIII, IX.
 2. From his Justice on others. } Ver. X, XI.
- 5^{ly}, An Exhortation to Patience, from {
 1. The Comfort of that Grace. } Ver. XII, XIII.
 2. The Certainty of Deliverance. } Ver. XIV, XV.
 3. The Assurance of Aid. } Ver. XVI.
- 6^{ly}, A Declaration of his Faith, by {
 1. Remembring former Mercy to him, } Ver. XVII, XVIII, XIX.
 2. Considering the Reason why it was unlikely God should help them. } Ver. XX, XXI.
- 7^{ly}, A Conclusion full of hope, both that {
 1. God would support him. } Ver. XXII.
 2. And also punish them. } Ver. XXIII.

Brief Notes upon the XCIVth Psalm.

§. 2. Ver. I, II, III, IV. **W**hen the Pious Mournen
 for our Royal Martyr
 saw those who had shed his Blood, and seized
 his Dominions, were grown so proud with long
 impunity, they called to mind that, *Vengeance*
belonged to God (m), and that
 (m) *Rom. XII. 19.* he was the Supream Judge
 (n) *Gen. XVIII.* of the World (n), wherefore
 25. they justly appealed to him,
 (who seemed to sleep while
 he spared these bold Sinners) and laboured to
 awaken his Justice by their importunate Cries.
 They joyned with their Martyred Friends in
 Heaven and said, (o) *How*
 (o) *Rev. VI. 10.* long, O Lord, holy and true,
 &c. Their Triumphs over
 oppressed Innocence, and proud boasting of their
 prosperous Crimes, were so provoking, that
 they could not but expostulate with Heaven for
 a seeming delay of Ju-
 stice (p); and the Calamity
 being so intolerable, excu-
 sed the Importunity, and
 the Complaint also. For
 they bragged God was on
 their side, and impiously
 appointed days of publick
 Thanksgiving (q) as often
 as they had succels in their
 wicked Cruelties; being so
 far from repening, or pi-
 rying the innocent Sufferers,
 that

(p) *Luke XVIII. 3.*
Importunus vincit ma-
lum, quanto magis boni-
tatem mundi, Libr. San-
hedr. in Talm. fol. 105.

(q) *Quotiens fugas &*
caedes iussis Princeps, to-
tient grates Dijs ætas,
quæque rerum secunda-
rum olim, tam publicæ
cladis insignia fuisse. Ta-
cit. Annal. l. 14. p. 1007.

that they despised the Righteous, but Afflicted Cause.

Ver. V, VI, VII. Who can blame them in this Case, for setting out the matter of Fact before the supream Judge? Wherefore they declare, that these wicked Men had slain and cut off many good Christians by the Sword and the Ax, and had disquieted this Land where the true Religion was professed, with an Unnatural Civil War: And when they had made many Widows and Fatherless, without any regard to Heaven, which is wont to avenge their Cause (r); they starve them by plunder and Sequestrations. Yet after all, they are so miserably blinded and hardened, as to boast that they shall never be accountable to God for this Cruelty and Injustice; and because thy Sentence, O Lord, is not yet executed, they think they shall finally escape.

Ver. VIII, IX, X, XI. But this is an imagination as foolish as it is impious; and let them take heed it do not provoke God to convince them of his Justice, by a speedy Vengeance, for then the knowledge of their danger will come too late to prevent it. It was a sign that *Adams* understanding was weakened by his Fall

(as *St. Chrysostom* notes (s),) otherwise he would not have been so weak to ima-

gine the Trees of the Garden could hide him from his Maker. And it is evident they must be insatuated to a high degree, who can persuade

(r) *Exod. XXII. 22.*

Duo ista nomina in quantum destituta humano auxilio, in tantum divine misericordiae exposita suscipit tueri Pater omnium, Tert. ad Ux. l. i. p. 166.

(s) *Chrysost. in Gen. hom. 17. p. 107.*

themselves, that he who made all mens Eyes and Ears, doth not hear the Cry of the Oppres-

(t) *Oculum in te non intendit suum qui fecit tuum.* Aug. V. D. Ser. 10.

sed, and see the Cruelty of their Oppressors(t). If Reason would not, Examples might have taught them,

that God by his Judgments brings the proudest Atheistical Heathens, such as Pharaob and Nebuchadnezzar to own his Power and Equity(u); and by sharp Punishments he teaches the most obstinate Wretches to know there is a God who judgeth in the Earth, and under his Rod they confess it(w). Wherefore all the while Men are encouraging themselves in Sin by hopes of impunity, the Lord knows these are vain thoughts, and will in a little time wofully confute them.

(u) *Exod. IX. 28.*
Dan. IV. 37.

(w) *Oculos quos cluserat culpa, aperit penna.* Greg. Mag. Vid. Gen. XLII. 21.

Ver. XII, XIII, XIV, XV. So that an evil Man is miserable while he seems to be spared, but the Pious are Blessed when they are afflicted(x), because this makes them more holy and devout; and while the Calamity endures, they are supported by Patience, till they find themselves delivered, and their Enemies punished for injuring them. And if this Justice seem to be slow, yet it is very sure, for God never did fail at last to rescue the Good, and punish evil Men. He is ever righteous in his Nature,

(x) *Psal. CXIX. 71.*
Quod servitium existimas, gratia est. Tert. Scorp. cap. 5.

Qui corrumpuntur prosperis, corriguntur adversis. Salv. de Prov. l. 6.

And if this Justice seem to be slow, yet it is very sure, for God never did fail at last to rescue the Good, and punish evil Men. He is ever righteous in his Nature,

ture, and at length his Righteousness breaks forth into Act, and he executes Judgment even in this World. Wherefore men that truly love God, may firmly trust in him, and follow after Virtue still, for their Hope shall not be ashamed, nor their Expectations finally disappointed.

Ver. XVI, XVII, XVIII, XIX. And God hath taught us, of this Land, that there is more reason for innocent Sufferers to be Patient, than for unjust Oppressors to Presume. 'Tis true, we looked long under that Tyranny for human Aid, hoping some good Patriots, or generous Foreign Prince, would take our part against these Regicides: But at last when we were just sinking into Anarchy, and a new Civil War, by the divided Parties striving for the Mastery, God himself miraculously pulled them all down (y). This indeed was long deferred, so that many good mens hearts almost failed them; they began to fear God had forsaken them, and given them over to their Enemies. But the Lord in the midst of these despairing thoughts, did support them with secret comfortable hopes of a gracious Deliverance.

(y) *Dum imperare singuli cupiunt, imperium omnes perdiderunt. Justin. hist. l. 8.*

Ver. XX, XXI, XXII, XXIII. For it could never enter into their hearts, that God should approve of their cruel Judgment-seats and Bloody Tribunals (z), where they first made most wicked Laws to justify Murder, and all sorts of Cruelty and

(z) *Shall the Throne of Iniquity have fellowship with thee which frameth mischief by a Law. New-Translat.*

Qui sedit crimina vindicaturus, admittit. Cypr. ep. ad Donat.

(a) *Ex Senatus—con-*
sultis plebisque scitis sce-
lera exerceantur & publice
jubentur vitia priva-
tum. Sen. ep. 95. p. 366.

Injustice (a), and then pre-
 tended legally to kill and
 ruin Men; to make an of-
 fensive War against their
 Sovereign, and to imbrue
 their hands in his and his
 Friends most innocent Blood. It were Blasphemy
 to imagine God should be on their side. Where-
 fore while these dismal Times continued, good
 Men were supported by hoping and believing
 that Heaven (to which they fled for refuge)
 would at last rescue them, and punish their Ma-
 licious Enemies, with utter Destruction; which
 was no more than requiting them according to
 their own Doings, and destroying the Destroyers.
 And after some years this Hope was verified,
 Anarchy vanished, the Authors of it were justly
 punished, and the Church and the Monarchy
 were restored, for which let us now sing,

Glory be to the Father, &c.

Psal.

Psal. LXXXV. consists of these Three Parts,

1st, An acknowledgment of Gods former favour.

1. Removing an old } Ver. I.
Calamity.

2. Pardoning the Sin } Ver. II.
which caused it.

3. Ceasing from his } Ver. III.
Anger then.

2^{ly}, A Prayer for the like favour now.

1. Deprecating his } Ver. IV.
present Anger.

2. Expostulating for } Ver. V.
its Continuance. } VI.

3. Petitioning for } Ver. VII.
Mercy earnestly.

3^{ly}, An exercise of their Faith and Hope, in

1. Waiting for a } V. VIII.
gracious Answer.

2. Believing it will } Ver. IX.
come shortly.

3. Rejoycing in hope } Ver. X,
as if it were come } XI.

4. Expecting better } Ver. XII,
Times after. } XIII.

Brief Notes on this Psalm.

§ 3. **T**His *Psalm* supposes one Evil had been removed from Gods People, and another was like to fall on them; shewing how they comforted themselves with hopes of a second Deliverance; by remembering the former.

Ver. I, II, III. This *Psalm* respects both our deliverances, from Faction first, and then from Popery; and so I shall apply it. When the King and his Loyal Subjects were restored to their Rights, and the Church once more settled in Peace, we blessed God for his Favour to our Land; which he had then so happily freed from its Oppressors, that we hoped our Sins had been all forgiven; and the effects of them, even Gods displeasure, totally ceased; for Peace and Plenty, Truth and Justice, Religion and Piety then flourished here.

Ver. IV, V, VI. But we, alas! fell back into our old Sins at last, and forgot the God who had saved us from Anarchy, which renewed his Anger, and then a new Storm arose, which threatened both our Religion and our Liberties, from him who had solemnly promised to defend both. This renewed our former Prayers to the Lord to make us better; and to avert this impending Judgment, we expostulated with Heaven, and set out how severely we had been chastised in the last Generation, by the tyrannizing Murderers of our Royal Martyr; and if he should now again give us up into the hands of Persecutors, armed with Arbitrary Power, this would look like keeping his Anger for ever, and ex-

extending his Wrath from one Generation to another. We could indeed scarce believe that a God of so much Patience and Compassion would so soon take away the Comfort we had in the true Religion, and our Native Liberties. We hoped he would avert these fears which made our lives grievous (b), and once more give us cause to rejoyce.

(b) *Dat parnas quicunque expectat. Sen. Vid. Heb. II. 15. Quotidie moritur mortem qui assidue timet. Senec. Herc. fur. Act. 4.*

Ver. VII, VIII, IX. As we needed Mercy and Deliverance a second time, so we again earnestly prayed for them (c).

We saw none but God was like to pity us, or able to deliver us; of him we therefore begged Mercy, and a gracious Rescue. And we waited in hopes of a kind Answer; believing, that since we were Professors of Gods True Religion, he would not let those of a very false one, have power to tempt us too far, lest some weak, though otherwise good Men, should turn Apostates, either for hope of Gain, or fear of Punishment (d). Which expectation was not frustrated: For when our Enemies attempts ran to the greatest

(c) *— iteratae valetudinis, iteranda est medicina. Tert. de penit. c. 8. p. 126.*

(d) *Securius est perire non posse, quam juxta periculum non periisse. Hieron. ep. 47. p. 296.*

height, and they imagined our Church would soon fall, then was Gods Salvation very near us, and he contrived a wonderful Deliverance for us; so that the True Religion (the Glory of this Land) remained firm and unshaken.

Ver.

Ver. X, XI, XII, XIII. The Faithful Members of this established Church, who were true to their God, had their Prayers heard, and met with Mercy. He pitied them under these threatening Dangers, and sent them a happy Deliverer, who restored the Professors and Practicers of this Holy Religion to a perfect Peace: He dispelled all their fears of Oppression and Persecution. And then the Church again flourished among us, and the Righteous God hath a second time taken it into his special care, and looks upon it with a favourable Eye from Heaven, whence this great and happy Change came: Which great instance of his Kindness to our holy Religion and native Country, encourages us to hope he will continue his gracious Protection over us, and give us times of Plenty and Prosperity. For if we live up to our Principles, and walk before him in Righteousness and true Holiness, we see God will so guide us in all Revolutions, that we shall walk Safely, and stand Firmly. Now for this special care of our Church, and these Kingdoms, let us, who have seen these Promises verified, give hearty Praises to him, and say,

Glory be to the Father, &c.

The

The Proper Lessons.

§. 4. **T**Hese are so well chosen, that there needs little discourse to direct us to apply them to the Occasion. The first Lessons are two for variety; one of which is the Prophet *Jeremy's* (e) complaint to God of great mischiefs done both in Church and State by False Prophets and Tyrannical Rulers, with the Lords Answer; wherein he gives the Reason of his permitting this, threatening to punish the Authors of these Miseries, and to deliver the Righteous. The other Lesson is out of *Daniel* (f), being that excellent Prayer which this holy Man used on his solemn Fast-day; wherein he so effectually bewailed the Sins and Sufferings of Gods People, that he prevailed with Heaven to restore them to their Liberty, and to the exercise of their Religion; and justly minds us of the Prayers and Penitence of devout Men under those Usurpers, which at last had the same effect here.

The Second Lesson (g) sets before us the Faith and Patience of the Martyrs; and in the old Gallican Liturgy it was the proper Lesson for the Festival of any Martyr (b); so that it is very proper as a commemoration of our Royal Mayters sufferings, and his

(e) Jer. XII.

(f) Dan. IX. to ver. 22.

(g) Heb. XI. 32. and Chap. XII. to ver. 7.

(b) Vide Mabillon. Liturg. Gallic. l. 2. p. 160.

Faith;

Faith; and as an Exhortation for us to imitate him and them, whenever it pleases God to correct us.

The Evening Collects.

§. 5. **W**E have three peculiar Prayers for the Evening, differing in Words, but agreeing in Sense with those in the Morning, and therefore our Notes on them shall be shorter. The first is Penitential and Deprecatory; the Second is Commemorative and Laudatory; the Third Didactical and Instructive, what uses may be made of so sad a Providence.

The

The First Collect.

The First Evening Collect contains,

- | | | |
|---|---|--|
| 1 st , A Preface setting out, | 1. The Wisdom of Gods Providence. | { O Blessed Lord God, who, &c. |
| | 2. The Equity thereof. | |
| 2 ^{ly} , The Applying it to our Case. | 1. Owning Gods Justice. | { we the sinful people do, &c. |
| | 2. Reciting the Fact. | { in permitting cruel men, &c. |
| | 3. Confessing the Cause, even our Sins. | { we having drawn down, &c. |
| 3 ^{ly} , The Petitions grounded on these Premises, | 1. For pardon of all Sin. | { For which we do there-
fore, &c. |
| | 2. Especially this Murder. | { and that thou wouldst deli-
ver this Na-
tion, &c. |
| | 3. For averting Judg-
ments. | { and turn from
us and our,
&c. |
| 4 ^{ly} , The Conclusion in the Name of Christ. | { Grant this
for the, &c.
Amen. | |

Brief

Brief Notes upon this Collect.

§. 6. **O** Blessed Lord God, who by thy Wisdom, &c.] It may settle our Minds, on so surprizing an Occasion, to contemplate the infinite Wisdom of divine Providence, which over-rules and baffles the Policies of wicked Men, who willingly act their Crimes for the ends of Covetousness, Malice or Ambition, and unwillingly bring about the ends of Gods Justice, ignorantly fulfilling his Counsels, while

(g) *Consilis ejus militant etiam qui ejus Consiliis repugnant.* Greg. Mor. l. 6. c. 14.

Agunt quod vult Deus, sed non volunt quod vult Deus. Bern. de grat. & lib. arb.

they knowingly break his Laws (g). God intended to glorifie our Martyr by unparalleld Sufferings, to punish an ungrateful Nation, by taking him from them, and setting the worst of Rulers over them; and such was his wondrous Wisdom, that he brought all this about, by a Crew of bloody Hypocrites, whose Deeds were odious to God, and no less

(b) *Vide Origen. in Cels. l. 2. p. 72, 73.*

Criminal (b), because Heaven (unknown to them) had ordered this to his Glory. This was hard to be discerned then, while Guilt was triumphant. But we clearly perceive it now; wherefore with

(i) *Psal. CXLV:* holy David (i) we confess that the Lord is righteous in all his ways, and holy in all his works.

We

We thy sinful people, do here fall down, &c.]
 Even our Royal Martyr, with respect only to his private failings, confessed (with the innocent Emperor *Mauricius* (k))

Gods Judgments were right; but how much more ought we (who are really a sinful people) humbly to own this as long as any of the Regicides live, or any of those who saw this inhuman Violence, and did not venture their own Lives to prevent it ? God is so very Righteous, that if we saw no reason why he did permit a thing to be done, we ought to believe there was a just reason, since he did it, who can do nothing wrong (l). It was very

strange indeed that he should suffer his own anointed and faithful Martyr to fall into the hands of Sons of *Belial* (m) ; Atheistical and Impious Wretches, who had first renounced their

Allegiance to Heaven, and then to their Sovereign; hardened Miscreants who dip't their hands literally in his Blood, and gloried in it: Some horrid provocation had caused God to suffer this, and the next Paragraph declares what it was.

We having drawn down the same, &c.] Having removed all blame from God, we do most justly lay it upon our Forefathers and our selves (n) (n) *Dan. IX. 7.*

Some of us perhaps were then living, and all that Age had sinned very grievously, and very long persisted in such Crimes

as

(k) *Δίξας δ' ἑνὶ λόγῳ, ὅτι ἡμεῖς οὐκ ἐσμεν ἄνομοι, ἀλλὰ καὶ οἱ ἄλλοι.*
Histor. Mauric. lib. 8. cap. 11.

(l) *Psal. CXIX. 175.*
Ὅτι πᾶς τὸ σὺμβαίρον διὰ τοῦ σὺμβαίρον. *Marc. Antonin. l. 4. §. 10.*

(m) *Viri Filij Belial sunt Filij qui excusserunt jugum Caeli de collo suo.*
Talm. Tract. Sanhedr.

(o) *Adeo ex rerum
prosperitate luxuria, ex
luxuria vero (ut vitia
omnia, ita) impietas ad-
versus Deum nascitur.*
Last. inst. L. 2. §. 1.

as Peace and Prosperity are
wont to cherish (o). They
were ungrateful and ungo-
vernable under one excel-
lent Queen, and two most
gracious Kings, which pro-
voked God to take away

the last and best of them, of whom this Nation
was not worthy. Since therefore this great Judg-
ment declares our Sins have been very great, it
is very fit we should fall down this day before
our Heavenly Father, and to our Confession, add
an earnest Petition for the pardon of all the Sins
that then and since we have been guilty of; but
of this and the averting the punishment due to
them (which is mentioned in the last Para-
graph) I have spoken before.

**And that thou wouldst deliver this Peti-
on, &c.]** All Sin makes us liable to divine Ven-
geance, but none like that of shedding innocent

Blood, which defiles a whole

(o) *Numb. XXXV.*
33.

Land (o); and when Re-
pentance obtains its Par-
don as to the next World,

it is often sharply punished here: So that after
David had repented of the Murder of *Uriah*,

(p) *2 Sam. XII.*
13.

and God had promised (by
Nathan) to forgive him (p).
He still prays, *Deliver me
from blood-guiltiness,* O

(q) *Psal. LI. 14.*

God (q): Since the Prophet
had told him *the sword*

should never depart from his house: And the vio-
lent Deaths of *Ammon*, *Absalon* and *Adonijah*,

were the sad accomplishment of that heavy

Doom.

Doom. But our Fears and Importunities should be greater; for behold a greater than *Uriah* is here; the Blood of this Day was Sacred and Royal, Innocent and Precious, and the manner of shedding it so Wilful, Malicious and Cruel, that we cannot too often, nor too earnestly repent of the Crime, nor deprecate the Punishment thereof. We have no Sacrifice indeed to expiate our Land as *Israel*

had (r), But we come (r) *Deut. XXI. 13.* in the Name of Jesus

Christ, whose Merits are all-sufficient to procure Pardon for the greatest Sins, and to remove from a penitent People the justest and heaviest Judgments; so that we hope having such a Propitiation, and such an Advocate, we shall prevail.

Amen.

M

The

The Second Collect.

The Second Evening Collect hath Four Parts.

1st, A Description of the Evil then committed, in these particulars,

1. God permitting.

{ Blessed King,
just and powerful,
who, &c.

2. The King Suffering.

{ the dear Servant;
our, &c.

3. The Wicked Acting.

{ to be despightfully
used, &c.2^d, Our solemn Detestation of the Fact.{ though we
cannot reflect
upon, &c.3^d, A grateful remembrance of Gods Goodness,

1. In his Grace given to the Royal Marryr.

{ Yet do we
most gratefully,
&c.

2. In his Mercy to his Son.

{ yet didst thou
in great mercy
preserve, &c.

3. In the happy Consequences thereof to us.

{ to restore the
true Religion,
and, &c.4th, Our Return of Praise for the same.{ For which we
glozifie, &c.

Brief

Brief Notes on the Collect.

§. 7. **B**lessed God, Just and Powerful, who
 dost permit, (r.) We are com-
 manded in every thing to give
 thanks (s); and a strict Ob- (s) 1 The. V. 18.
 server may find matter of
 Praise in the saddest dispensations of Providence;
 so that the Lord is to be praised, even for his
 Justice and Power (r), though
 in themselves terrible Attri- (r) Psal. CL. 18.
 butes; and David sings of
 Judgment as well as Mer- (u) Psal. CL. 1.
 cy (u). There is always
 some Mercy mixt with his
 Justice; and to make that appear the brighter,
 we introduce our Praises, with a prospect of the
 black side of this dreadful Tragedy, which was
 made up of so many horrid Crimes and deplo-
 rable Miseries, that one would scarce imagine
 such a Lyon could yeild any sweetness. But it
 was just, so far as God permitted it; and his
 Power also did bring good out of that, which in
 it self was so very evil.

Though we cannot reflect upon so foul an
 Act, &c.] The innocent Jew was obliged to
 rent his Cloaths, if he heard any blaspheme
 Gods Name, or was told of the Murder of his
 King (w), to shew his de- (w) Isai. XXXVI.
 testation of such impious
 Crimes. The Ceremony 22.
 ceases, but the abhorrence 2 Sam. I. 11.
 must be declared, or we can-
 not be innocent; to look on such a Sin without

horror, is a tacit intimation we are, or would have been guilty of it our selves. Had not *Lot* been vexed to the Soul, at the Sins of *Sodom*, in all probability he had both sinned and suffered with them (x).

(x) *Magnus bonorum labor est tolerare mores contrarios, quibus qui non offenditur paucis proficit.*

D. Aug.

Wherefore the entering this Protestation against the Murder this Day committed, will go a great way in clearing of our Innocence, and securing us against suffering for it, if we make it with old

(z) *Gen. XLIX. 6, 7.*

Jacobs sincerity (z), and heartily desirest so foul an Act.

Yet do we most gratefully commemorate, &c.] Our indignation against the wickedness of Men, must not make us forget the goodness of God, to the Martyr, to his Son, and to us. First, For that abundance of Grace granted to the Father, the shining Rays whereof were so conspicuous and so dazling, as to convert some of his Persecutors, and to strike others with a horror that never left them to their Death. His being Betrayed and Sold, Imprisoned and Rudely used, his Mock-trial and Infamous Sentence he bore with stupendious Meekness, yet with a great and even Mind. But the greatest glories of the Divine Grace shone forth at the time of his Death, when he expressed so much Piety to God, Patience under his Sufferings, Love to all his Subjects, and Charity to his Enemies (whom he forgave and prayed for as Jesus did) that it was apparent to all, this was beyond the power of human Nature; nothing but the most exalted degrees of Grace could reach these Heights. It may

may be said of him, as it was of the greatest Ancient Martyrs, that he suffered Death so courageously and so calmly, as if the Wounds were to be given to another's Body, not his own (a). For he seemed

more composed than any of the Spectators; and while they were struck with Horror, and drowned in Tears, he looked calmly on the fatal Ax and Block, forgave his disguised Executioner, and expired at last in silent and rapturous Devotions.

And albeit thou didst suffer them to proceed, &c.] From the Graces shining in the Father, we pass to a second ground of Praise, viz. the Preservation and Restauration of the Son. And this we introduce also by all the sad Circumstances that rendred it next to impossible, and set it almost beyond the bounds of hope, and probability, to double the Mercy as well as the Gratitude (b). Like

Ahab they resolved to seize the Vineyard, and when they had by False-witnesses murdered the Father, and banished the Heir; their Malice pursued him into Foreign Lands, where wanting both Friends and Money, his escaping their Snares was all miracle, since they earnestly wished his Head as well as his Fathers, and would not have scrupled to add a second Sin for the covering of the first (c), because they were not se-

(a) Ἡδὲ καὶ τοῦτον
μὴς ὑπερῶν τῶν ἐν
ἀλλήλοις ἀγωνισμάτων
οὐ μόνον Nazian. de
Martyr. in Jul.

(b) Ἐκ τῶν δειν-
τῶν ἢ χείρων μὲλλον
βροτῶν θανάτου μάλλον
ἢ τὸ περιδουμήναι.
Eurip.

(c) Isai. XXX. 7.
Quisquam hominum est
quem tu contentum videris uno
Flagitio — Juvenal.

cure in their Usurpation while he lived (as *Phoc.* considered of old (d)). Yet it

(d) *Histor. Maurici-*
an. pag. 408.

pleased God not only to preserve this Prince, but also to restore him to his

Throne, without Force or Blood: This certainly was so wonderful, that it merits hearty Praises. But we have treated of this before.

To restore thy true Religion, and to settle, &c.] With this Gracious King *Charles* the Seconds Restauration, the true Reformed Religion of the Church of *England* was restored, and so was Peace also, to both which we had long been strangers. Religion was quite lost in the number and noise of the various Pretenders to it; and we had so many new Churches in name, that we had not one Real or True One. And they who first quarrelled with a peaceable King, afterwards contended and strove with one another, till nothing but Confusion was left. And a Calm after such a Storm both in Church and State, must be in it self a just cause of joy, and is more particularly so to us, because our holy Religion and ancient Government were so settled then, that such as have since attempted to

(e) *O regis noster*
auxilium tuum
adversum nos. Prov.
apud Chry in Gen. hom. 4.

shake them, have only hurt and unsettled themselves (e), and we hope no Earthly Foes shall be able to ruin this Monarchy, nor the

Gates of Hell prevail against this Church for ever: We pray no Weapon formed against them may prosper (f); but of this

(f) *Isai. LIV. 17.* more upon *May XXIX.*

The Last Evening Collect.

The Last Collect contains,

1st, A fit Preface, instructing us concerning,

1. Gods wondrous Judgments,

Almighty and everlasting God, &c.

2. Mans miserable Frailty.

And who by the barbarous murder, &c.

1. Prepare for our Death.

Teach us so to number, &c.

2^{ly}, Suitable Requests that we may,

1. Avoid Pride and Vain-glory.

And grant that neither the splendour, &c.

3. Imitate the Martyr.

but that according to the Example, &c.

3^{ly}, A Proper Conclusion,

1. Petitionary.

And all this for thy Son, &c.

2. Laudatory.

To whom with thee and, &c.

Brief Notes upon this Collect.

§. 8. **A** Almighty and everlasting God,
 whole, &c.] This Collect being
 designed to direct us what good use may be
 made of this strange Providence, begins with
 admiring the wonders of the Divine Judgments,
 which are compared by *David* to the strong
 and inaccessible Mountains, and to the unfathom-
 able parts of the Ocean (*f*);
 (*f*) *Psal.* XXXVI. that is, their Equity is cer-
 ver. 6. tain and unshaken; but yet
 the reasons of them are to
 us mysterious and incomprehensible: We cannot
 question but God was righteous in permitting
 this, but we dare not dive into his secret Rea-
 sons for it.

And who by the barbarous Murder, &c.]
 While we admire in silence the Mysteries of
 Divine Providence, and leave these secret things
 to him (*g*): There is one
 plain and profitable Lesson
 to be learned from the bar-
 barous Murder of so great
 and good a Prince, viz. Not
 to trust in Princes, nor in any
 other man (*h*). The greatest
 and the best (we see) are
 not only liable to natural Death, but are not
 secure from such Violence as may cut them off
 before their natural Time; wherefore if we rely
 only upon them, they may suddenly and sadly dis-

(*g*) *Deut.* XXIX.
 29.

(*h*) *Psal.* CXLVI.
 ver. 2.

to trust in Princes, nor in any
 other man (*h*). The greatest
 and the best (we see) are

not only liable to natural Death, but are not
 secure from such Violence as may cut them off
 before their natural Time; wherefore if we rely
 only upon them, they may suddenly and sadly dis-

disappoint us. Solomon well observes, *that all things come alike to all* (i); If all men had their deserts in this World (as they shall have in the next) good Men would flourish long in all prosperity, and might be depended on. But this Earth is not the proper place for Rewards and Punishments: Who would not have imagined this Nation might have exceeded all other Lands in happiness, under so Wise, so Righteous, so Just and so Mild a King? but God permitted, and wicked Men contrived, that his whole Reign was one Scene of Trouble, and he was at last deplorably taken away in the midst of his days, and then our hopes vanished. So that we see there is nothing in this World can be depended on.

Teach us also hereby so to number our days, &c.] From the consideration of the frailty of others, even of the best and greatest, we pass to the remembrance of our own Mortality. For the Shrubs may justly tremble when the lofty Cedar falls (k). We are too apt to flatter our selves, that we have many days to live, and this makes us neglect the necessary preparation for Death, till it be too late; wherefore we use Moses his Prayer, even *That God would teach us a better way of reckoning* (l), that is, to number not how many days we vainly expect (be-

(i) Eccles. IX. 2.

*Moveris hoc ma? Si
esset, cuique pro meritis
fortuna nunquam mala
bonis sequeretur, nunc
videtur, exemplo discrimi-
ne, & eodem modo, ma-
lis bonisque jactari.* Sen-
Consol. ad Marc. c. 17.

(k) *Quid facies vir-
gulta deserti cum concu-
siatur cedrus paradisi.*
Greg. Moral.

(l) Psal. XC. 12.

cause

cause that makes us foolish and presuming) but how few we may possibly have remaining: For this consideration of the nearness of our Death, and the greatness of our Work, puts us upon that wise course, to prepare for our last and great Account with all application of Mind; and then as Death could not surprize us, so Judgment need not terrifie us.

And grant that neither the Splendor of anp, &c.] A third Lesson we desire to learn is, that we may be humble throughout the whole course of our Lives. A great Fortune is apt to dazzle us, and make us think it will never alter (m), and then we grow very high and vain. And if we barely conceit we are (though but in one instance) better than

(m) Psal. XXX. ver. 6.

(n) Prov. III. 7.

others (n), this puffs us up with Pride, till we forget the frailty and meanness of our Nature; which, though it be outwardly clothed with never so gay a fortune, or inwardly adorned with never so excellent Gifts, still we are in our Nature

(o) Gen. III. 19. Pulvis non modo, eris, sed et. D. Bern.

Quid superbis pulvis & cinis, cuius capteptus culpa, nesci miseriam, vivere parum, mori angustiam. id. Modus. c. 3.

but like Dust, out of which Man was made (o), or the Ashes he shall be reduced to; that is, we are as soon and as easily Scattered and blown away; and being also very sinful, alas! we may provoke Heaven to cut us off sooner, than our usual term of Life. Why then should we be proud of any thing within us or without us, when

when the Vessel it self is so brittle which contains it? Why should we be exalted at these things, which we have so slender hold of? If Greatness or good Qualities had been preservatives against Death and Violence, our Royal Martyr had been secure, because both of them met in perfection in him; but he thus falling, methinks we should never presume.

But that according to the Example of this, &c. This excellent King may justly be styled a Blessed Martyr, since his Life was so holy, and his Death was a Witness and Seal to his Faith; for he chose a cruel Execution, rather than he would violate his Conscience, by deserting the Church and his Peoples Rights (p). And none of the noble Army of Martyrs have left us a better Example: We may learn all the former Lessons from him: He long expected and strictly prepared for Death; he despised all the Glories of this World; and while all but his blinded Enemies admired him, he had low thoughts of himself. The Crown he alone desired was that of Immortality, and therefore both in prosperity and adversity (with St. Paul) he still pressed forward toward his mark (q), even that Prize of Eternal Life, which God the Master of the Race hath promised to all that love and fear him. And in order to obtain this Crown, he exercised all those Graces, practised all those Virtues that lead to it: His Faith was active and steady, his Patience singular and ex-

(p) Non parum, sed causa facit Martyrem.
Aug. ep. 61.

(q) Phil. III. 14.

traor-

extraordinary, his Humility most conspicuous and truly lovely, his Meekness under the highest provocations was stupendious and admirable, his Mortification in the plenty and pleasures of a Court was unparallel'd, his Charity in pitying, praying for and forgiving his Enemies was scarce ever equalled by any mortal Man; finally he persevered in all these Graces to the end, he was faithful to the Death, and so no doubt he is now Blessed and hath obtained what he ever wish-

(r) Rev. II. 10.

(1) *Nescio qua fronte,
cum omnibus sanctis par-
tem habere in aeterna be-
atitudine desideramus,
quorum exempla sequi-
mur acquiescimus.* Aug.
de Temp. Ser. 61.

ed for, even the Crown of Eternal Life (r). Now if we desire a part in the Glories he enjoys, we must follow his Steps, practise these Virtues in which he spent his Life (1), and hold fast that Faith which he sealed with his Blood at his Death; and then though we be not cal-

led to the Crown of Martyrdom, yet we shall ever live with him and all the holy Martyrs, and our Lot shall be among the Saints.

And all this for thy Son our Lord Jesus, &c.] These Petitions are all of so high importance to us, that, though as Sinners, we are unworthy to ask them, yet since we cannot be sanctified and saved, unless we obtain them; We come to the Throne of Grace and beg them in his Name, whose Intercession can prevail for every thing that we can need, or Heaven grant; and if for Jesus sake these our Prayers be heard, we do promise to make returns of Praise; yea, in hopes of success through this our most power-

pow
to
to
he
we
re

powerful Advocate, we do now actually give to the Father (to whom our Prayer is directed) to the Son (in whose Name our Prayers are heard) and to the Holy Ghost (by whose aid we pray fervently) all Honour and Glory, and resolve to do so for ever and ever. *Amen.*

The end of the Office for Jan. XXX.

powerful Advocate, we do now actually give to the Father (to whom our Prayer is directed) to the Son (in whose Name our Prayer is heard) and to the Holy Ghost (by whose aid we pray fervently) all honour and glory, and rejoice to do so for ever and ever. Amen.

227. not a good one

in Commemoration of it in Church and State
for twelve tedious years, made this Day to be
celebrated with such extraordinary and never
before, as it the Nation had got a new
Soul, and every Man had his day been full
made Free. To be our (Prophet's) (Saviour's)
witness, our (Saviour's) (Saviour's) (Saviour's)
witness, our (Saviour's) (Saviour's) (Saviour's)

A
DISCOURSE
ON THE
OFFICE
FOR THE
XXIXth of May.

BEING

**A Thanksgiving for the Re-
stitution of the King, and
Royal Family, An. 1660.**

THAT which was premised to the pre-
ceding Office, may serve for a Preface
to this, because the Miseries of that Day
made way for the Joy of this Solemnity. The
Royal Martyrs Cruel Tragedy, and all the Wo-
ful

176 May XXIX. The Restauration, &c.

ful Consequences of it in Church and State for twelve tedious years, made this Day to be celebrated with such extraordinary and universal rejoycing, as if the Nation had got a New Soul, and every Man had that day been first made Free. To see our Oppressors suddenly vanish, our Ancient Government, and our Lawful King, our Native Liberties and Gods True Religion restored without Blood, or the least Opposition, was the wonder of all the Christian World; and so great a Blessing to this Land, that so long as the Church of *England*, and that Royal Family then restored, continue (which I hope will be till Time be swallowed up by Eternity;) so long this Day must be registred in our Kalenders, as a day of Praise and Thanksgiving. And since we and the Ages after us, have and will receive the benefit of the establishments then made, we and our Posterity are bound to keep up the Memorial of this great Mercy.

BEING

A Thanksgiving for the Restoration of the King, and Royal Family, May 1660.

The

THAT which was presented to the printing Office, may serve for a Preface to this account of the Manner of the Day made way for the Joy of this Restoration. Royal Majesty's Great Majesty, and all the

*The Sentences and the Hymn instead of the
Venite.*

§. 1. **T**His Office is introduced with Proper Sentences: The First, *Dan. IX. 9, 10.* being *Daniels* Confession of his Peoples Transgression, and of Gods Mercy; and this is to be used also upon *Jan. XXX.* and is explained in the *Companion to the Temple*, Part I. The second Sentence, *Lament. III. 22.* ascribes our preservation from utter Ruin, solely and intirely to the Divine Mercy, and Never-failing Compassion.

N

The

Brief Notes on this Hymn.

Pfal. LXXXIX. 1. **T**HE restoring our Monarchy and reestablishing our Church, were such a demonstration of Gods loving kindness to us, and of the certain Truth of all those Promises which we relied on in our Trouble, That his Goodness and Truth ought both to be the constant Subjects of the Praises of this Age, and of the next Generation also.

Pfal. CXI. 4. 'Tis pity any of his Works should be forgotten: But there was so much Free Grace and Mercy in his delivering us from our Oppressors, and such Miracles of Wisdom and Power in restoring our ancient Government and Religion, that we should be hateful to God and Man, and the most ungrateful

Wretches in the World (a)
if we do not keep a Memorial of this for ever.

(a) Omnes enim imbeciles homines beneficiis videntur.
Cicer. de Offic. lib. 2.

Pfal. CVI. 2. 'Tis true, this and the rest of Gods Noble Acts, are such complications of Infinite Wisdom, Power and Goodness, and all of them so perfectly excellent, that no man can sufficiently describe them, nor express all the Praises due to their Divine Author (b). So that being overwhelmed with Admiration at their astonishing Glories, we must at first wonder in silence, and Adore.

(b) Ecclus. XLIII. 30.
Θεὸς ἡ ἀπεχθάλει
ἀρρητὰ, σιωπῇ κενέ-
μεν. Heimes. Eayr.

Pfal. CXI. 2. However good Men delight in nothing more than in studying and meditating upon the Mercy which Contrives, the Wisdom which Conducts, and the Power which Accomplishes these stupendious Works; 'tis pleasant above all things to them to search into the

Causes and happy Effects of them(c); they could with great satisfaction (if it were possible) spend their whole time in these Contemplations.

(c) *Non patior me
quicquam nescire de eo
quem amem. Plin. Epist.*

Pfal. CXLVII. 6. If we turn our thoughts from hence to the most righteous administrations of his Providence, thence will arise new matter for our Praises. How often doth he pity the Humble and Meek, who though extremely injured, are perhaps not able, however not willing to avenge themselves? And doth he not at the same time cast down their impious and proud Oppressors from their usurped Power and Authority?

Pfal. CIII. 6. They may be so strong and so secured, that Men dare not accuse, or cannot punish them; but the Lord the supreme Judge of all, will at last take the innocent Mans case into his hand, and will not only pass a righteous Sentence, but also execute it effectually, by shewing Mercy to the Oppressed, and sending his Judgments on the Oppressors.

Ver. 9. As to his own Children, though they often offend him, and sometimes go on a long time in their folly, yet such is his gracious Nature, that he bears with them a great while before his anger begin; and then also it is soon over

over (d), he doth not keep
it for ever.

(d) *Iraſci quidem
rebus indignus, ſed ſtaſi
citè, Aurel. Viſtor. de Theodoſ.*

Ver. 10. When our Sins compel him to correct us for the vindication of his Laws, he puniſhes us leſs than our iniquities deſerve; the Correſti- on begins not ſo ſoon, riſes not ſo high, nor en- dures ſo long, as it juſtly might.

Ver. 11. His Mercy is as much higher and greater than ours, as his Glorious Habitation of Heaven is higher and larger than this Earth on which we dwell; this is but a ſmall point com- pared to that vaſt Circumference; yet ſuch are all human Compaſſions in compariſon of his in- finite Pity towards us.

Ver. 13. We may help our weak Apprehenſi- ons by likening his Affection and Kindneſs to thoſe that fear him, when they are in diſtreſs; to the tender pity that a loving Parent hath to his deareſt Child, when it is in extream Tor- ment: But this will fall far ſhort of Gods In- finite Compaſſion.

Pſal. LXVI. 9, 11. Yet as the kindeſt Father is ſometimes forced to correct his beloved, but offending Child: ſo our Sins and Corruptions do often compel our Heavenly Father to afflict us: He is neceſſitated to put us into the Fire of Ca- lamity, and try us as Silver is tried (e); but his deſign is not to conſume, but pu- riſe us; and therefore if we bear them patiently, they ever end well. Thus in our Caſe, while our Of- preſſors had Power, they uſed us with as much

(e) *Omnia adverſa ex-
ercitationes purat. Sen.
de Prov. cap. 2.*

contempr, as if they had trampled us under their
Horses Feet ; we escaped as narrowly, as if we
had been to run through a

(f) 1 Cor. III. 15. raging Fire (f), or waded
over a deep Water. But the
happy Restauration brought us into a condition
of Safety, Peace and Plenty again.

Psal. LXXI. 18. Lord! how many Miseries did
then beset us? Our Religion, our Liberty, our
Estates and Lives were all at Stake; yea, we and
our Hopes also seemed to be buried in the Earth:
Yet according to thy wonted Compassion, thou
didst turn and refresh us with an unexpected
Deliverance. So that our Church, and Monar-
chy, with all the true Friends of both, seemed
to have a new Resurrection from that Grave,
in which our Foes hoped they would have slept
for ever.

Psal. CXXXVI. 23, 24. Our Estate before was
very low; Plundering and Sequestration, Fines
and Imprisonment, Banishment and the Sword,
had made our Condition seem helpless, and our
Ruin unavoidable. But when thou, O Lord,
didst undertake our Rescue, moved by thy ne-
ver-failing Pity, we were suddenly and strange-
ly set free. Therefore we will sing that trium-

phant Psalm (g) which ce-
lebrates the eternal dura-
tion of thy Mercy, and
was wont to be used on
the most joyful occasions.

Psal. LXXXV. 1. and LIX. 10. Never was so
Blessed a Change, in so short a space, brought
about in any Land; and Heaven was eminent-
ly gracious to ours, in so wonderfully putting

(g) *Solet isto Psalmus
rebus laetis haberi.* Grot.
in *Psal.* 136.

attend to our miserable Bondage. We had a most convincing Evidence of Gods abundant Goodness, in his letting our Eyes see, what our Hearts had so long wished, even the Cessation of that Tyranny under which we had groaned.

Psal. XX. 18. and XXXVI. 12. By thy Providence we saw them fall from their usurped Authority, and our selves raised up to our ancient Freedom under our Rightful Prince. They were exalted by Injustice, and we had been depressed by Violence; therefore their Ruin is most just, and we hope their Recovery impossible, so long as thou, O Righteous Lord, dost govern the World.

Psal. CXV. 12, 13. We thought our Misery very tedious, and our Burden very heavy, but found at last that God had us in his Mind all those sad times; therefore why should we not hope he will go on to Bless both his People and his Priests after this Deliverance? We cannot doubt the continuance of his Favour, if we continue to fear him in our Prosperity as we did in our Adversity; if our better Fortune make us not worse men (b), our Happiness shall be as durable as it is universal.

(b) *Rard simul hominibus bonam fortunam bonamque mentem dari.*
Astrucel. ap. Liv.

Psal. CVII. 21, 22. Considering then the greatness of our Obligations, God grant we may none of us prove ungrateful for this mighty Instance of his Goodness. Oh that the whole Nation may publish the Wonders he hath done for them, and on this solemn Day offer up their Sacrifices of hearty Praise; may it be their Delight, as it is their Duty, to spread abroad the Glory of his Works.

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Pfal. LXXVIII. 4, 6, 9. May it be our endeavour to make the Memory of this Deliverance to endure longer than our Lives, by acquainting our Children what Honour God acquired by his Justice on our Foes, and his Mercy on us and our injured Prince, on this Occasion. This will eternize his Praise, and bring the Children yet unborn, to see the grounds of it as well as we, and may probably prevent their engaging in so Unnatural a War against so Gracious a King, when they see how severely it was punished in the Ages before them.

Pfal. LXVIII. 26, 19. Let the Priests excite the People, and let them stir up one another this Day to go to the Publick Assembly, and there to rejoice and give Thanks, not only outwardly and with their Lips, but inwardly and sincerely from the bottom of the Heart. Nor is one Day sufficient for this Duty, the Lord deserves daily Praises, for there is not a day when we are in Trouble, that he doth not help us, not an hour where-

(i) Who daily loadeth us with Benefits. *New Translation, ver. 19.*

in he doth not pour his Benefits on us so liberally, as to load us with his kindness (i).

Pfal. VII. 9. and XL. 19. And that our Joy and Praises may receive no check, let us pray, that wicked Men may never again go on so prosperously in their Sin, as they did here in those Times; and that He who did assert our righteous Cause, will secure it. So shall thy true Worshippers, O God, (who daily call on thee and Bless thy Name) continually rejoice under thy Constant Protection. And all that delight in observing how thou savest thy own People, by

by this means, will have fresh Testimonies of thy gracious Providence, and frequent Occasions to say, *The Lord be praised.*

Glory be to the Father, &c.

As it was in the beginning, &c.

The Proper Psalms CXXIV, CXXVI, CXXIX, and CXVIII.

§. 2. **T**HE first of these Psalms, viz. CXXIV, hath been explained in the Office for Novemb. 5. §. 4. And our Church may properly repeat it again this Day; for the Papists and Sectaries, though (like *Sampson's Foxes*) they look contrary ways, do both joyn in supporting Fire to destroy us (k); their end is the same, though their Methods have been different.

(k) *Licet diversa trahantur—ad unius veritatis expugnationem conspirant. Text. de præscript. adhæret, cap. 41.*

The next Psalm is the CXXVIth.

The

The CXXIV Psalm hath Four Parts.

1st, The
consequence of
Israel's De-
liverance,
which was,

1. As to
them,

1. Very
surpriz-
ing.

} Ver. I.

2. Very
joyful.

} Ver. II.

2. As to others very
remarkable.

} Ver. III.

2^d, An acknowledgment of what
God had then done.

} Ver. IV.

3^d, A Prayer that he would per-
fect this Work.

} Ver. V.

4th, A General Observation, that
Adversity doth commonly pre-
cede the Prosperity of the Pi-
ous.

} Ver. VI,
VII.

Brief

Brief Notes on the CXXVI Psalm.

Psalm CXXVI. 1. **W**HEN the Cities of Judah had been destroyed, their Temple burnt, true Religion banished, and the Professors of it had long been made Slaves and Captives; God was pleased so suddenly to turn their Affairs, and restore their Government, Liberties and Religion, that those Pious, but long oppressed Jews, who lived to see that joyful Day, could scarce be persuaded the thing was real; the Happiness was too big for their Faith (l). And like the conquered Carthaginians, who expected nothing less than Slavery, (hearing the Roman Prætor proclaim their Freedom) they were apt to fancy it was only some pleasant Dream, or waking Delusion of their Imagination (m), and feared their Senses did deceive them, such was the surprize of their Joy and Wonder. Now this was also our Case at the Restauration.

(l) *Gaudium tam insperatum, ut vix credibile erat.* Ab. Ezr. in loc.

(m) — *illi vix mirabundi summi speciem arbitrabantur.* Livius.

Ver. 11. But so soon as they and we recovered our Selves, and found our Deliverance was real, the restoring of our Religion and Liberties was celebrated with all imaginable demonstrations of Joy; our Looks were sprightly and cheerful, and we universally expressed our inward satisfaction, by just and loud Praises to our Deliverer.

Ver.

Ver. III. Whose kindness to us in this auspicious Change was so remarkable, that all our Neighbour Nations took notice how suddenly and wonderfully our God had changed the Face of our Affairs; so that from Exiles and Bondmen, we were become perfectly Free.

Ver. IV. But while they only wondred at this, it becomes us to own that it was the hand of God alone that brought it about for our good, and to rejoyce exceedingly for the mighty Favours we have already received, so far beyond our Deserts.

Ver. V. And because there still remains some bitter Roots of those old seditious Principles and factious Opinions then sowed among us, We will pray, that this Example may root them out, and make us all truly Loyal to our King, and unanimously Conformable to the Church established. O that the evil success of open Rebellion, and endless Schisms, might bring in a Flood of Converts, from among our deceived Brethren; this would make both Church and State quiet and fruitful, and like *Egypt* (when the Sun hath melted the Snow and Ice in the Head of *Nilus* (n),

(n) *Nilus erat eo tempore omnium Fluviorum maximè Australis.*

and made it overflow its Banks) to abound in all Plenty. This would be indeed a complete turning our Captivity, a perfect removal of all its ill Effects.

Ver. VI. Then we should be like the Egyptian Husbandmen, who sow on a wet and slimy Soil, but reap so plentiful a Crop as makes them wondrous glad. We bewailed our sufferings and Sins for many Years, and with Tears lamented the

the Hypocrisie of some, and the Delusion of others of our Adversaries; but if God would open their Eyes and turn their Hearts, our former Trouble would make our Joy for their Conversion more sweet and satisfactory.

(s) *Quam utile est ad usum secundarum per adversa venisse.* Plin. Paneg. p. 36.

Ver. VII. But whatever effect it have on others we must own that we are abundantly rewarded for all our Penitence and Sorrow, for our Prayers and Tears in those suffering Times: And as the Countryman never hath a better Harvest than when he bears his good Seed to the Field in a showry day, and Heaven seems to steep it in Tears: So Gods People never lose by their Patience and Piety under his afflicting Hand (p), for he in a short time takes off their Burden, and commonly restores them to a far better Condition than they were in before. Thus he dealt with us, wherefore we may justly sing,

(p) *Negotiatio est aliquid amittere, ut majora lucraret.* Tert. adv. Marc.

Glory be to the Father, &c.

1. Early begun. } Ver. I.

2. Our Enemies endeavours for our ruin. } Ver. II.

3. Very near successful. } Ver. III.

3. 3. Psalm
CXXIX
consists of
Three
Particulars,

1. The Means of our Deliverance by Gods help. } Ver. IV.

2. A Prayer against them, and their sweets in Evil. } Ver. V, VI, VII.

Brief

Brief Notes on the CXXIXth Psalm.

Psal. CXXIX. I. **T**His Church may truly say of the Sectaries (as David said of his Enemies) that many a time since its Reformation and first Establishment, they have been opposing its Doctrine, Discipline and Government, in contempt of both Law and Authority.

Ver. II. Many methods have they used to disturb and grieve our Governors, both Civil and Ecclesiastical, by false Representations abroad, and seditious Practices at home; by virulent Pamphlets and invective Sermons; yea, by Petitions, Remonstrances and Clamours; but none of these prevailed, till they had put off their Mask, and excited the People to an Offensive War against their Gracious Sovereign.

Ver. III. Our Sins indeed made them successful in this for some time, and then they who complained so much of Persecution, did most cruelly persecute; they who pretended to stand only for Liberty, denied it

to all good Men (q); and this was not all, for they inflicted all sorts of Punishments on such as they falsely called Delinquents, plowing some of their Fellow-Subjects Backs with Scourges like long Furrows, and depriving others of their Liberty and Estates, so that they bore marks of their Cruelty for a long time after.

(q) *Ut imperium viciant, libertatem graudentur; si perverrent, ipsam aggredirentur. Tacit.*

Var.

Ver. IV. They had employed Informers, and hoped to insnare all that were firm to the Crown or the Church; but their Methods were so unjust, and their Designs so cruel, that the Righteous Judge of the World in a little time cut their Snares to pieces; and delivered these Nations from their Power and Malice.

Ver. V. And we will pray to the same God, who hath set up the True Religion and Regal Government in our *Sion*, that such as are implacable Enemies to both, and seek to subvert either of them, may have all their Plots confounded, and their Forces (if they proceed that way) always vanquished, as these Mens Policies and Power were.

Ver. VI. We wish they and their Adherents may be like the Grain scat-

(*r*) *Mat. XIII. 5, 6.*

(*s*) *Quasi foliitialis herba paulisper fui, repente exortus sum, repente occidi. Plaut. Pseud. Act. I. Scen. I.*

tered in stony places (*r*), or those Tufts of Grass which do suddenly grow on the House-top (*s*), which indeed look fresh and fair for a while, but wanting Root and Moisture never come

to perfection, withering away in as little time as they sprang up in.

Ver. VII, VIII. These never come to a regular Mowing, nor to a compleat Harvest; none takes any pains about them, nor is there occasion to say those Prayers, which are usual-

ly made when Men are gathering in good Corn (*r*), because this Kind is never like

(*r*) *Ruth II. 4.*

to turn to any Profit. So we believe it will, and wish it may happen to this sort of Men; that

that they may live Despised, Wither of themselves, and Fall unpitied, so that not One may put up any Prayer on their behalf, because they see they are Blasted by Gods Judgment on them for their Impiety. On the contrary, so many innocent Persons do escape by their perishing, that all good Men have reason to sing (u), (u) Prov. XI. 10:

Glory be to the Father, &c.

As it was in the beginning, &c.

§. 4. **T**His CXVIII. Psalm was composed originally for *David's* Coronation, after God had brought him from his Exile through many Troubles to sit on his Throne in Peace; it is set last, because it peculiarly relates to the last Scene of our Revolution, and may with little variation be applied to the Restoring and Crowning of our late King *Charles II.*

Plal. CXVIII. is David's Coronation Hymn, in Six Parts.

- | | | | | |
|---|---|--|----------------------|--|
| 1 st , An Exhortation to all sorts of Men to praise God, | { | 1. In General. | Ver. I. | |
| | | 2. In particular, | Israel. | Ver. II. |
| | | | The Priests. | Ver. III. |
| | | | The Proselytes. | Ver. IV. |
| 2 ^d , The Grounds of it urged by David, from | { | 1. Gods hearing his Prayers. | Ver. V. | |
| | | 2. His Espousing his Interest. | Ver. VI, VII. | |
| | | 3. The Benefit of Relying on him. | } Ver. VIII, IX. | |
| | | | | 4. The Dangers he had escaped thereby. |
| 3 ^d , Comfortable Reflections upon. | { | 1. His present Happiness in Gods help. | } Ver. XIV, XV, XVI. | |
| | | 2. His Hope it would continue. | } Ver. XVII. | |
| | | 3. His past Sufferings. | Ver. XVIII. | |
| 4 th , Resolutions to return God publick Praises. | | | } Ver. XIX, XX, XXI. | |
| 5 th , His peculiar Reasons for it. | { | 1. Mens rejecting him. | Ver. XXII. | |
| | | 2. Gods choosing him. | } Ver. XXIII, XXIV. | |
| 6 th , Acts of Devotion on this Occasion. | { | 1. Fervent Prayer. | Ver. XXV. | |
| | | 2. Joyful Gratulation. | Ver. XXVI. | |
| | | 3. Sacrifices of Righteousness. | Ver. XXVII. | |
| | | 4. Hearty and repeated praises. | } V. XXVIII, XXIX. | |

Brief

Brief Notes on Psalm CXVIII.

Psalm CXVIII. **O** That all Men would give hearty Thanks unto the Lord, as well for the greatness, as the duration of his Mercy, which was so visible in his long preserving, and at last restoring our *David*. But the People of this Land, the Priests of this Church, and all pious Strangers that have found refuge here (w), these are more particularly obliged to own, that the Mercy of our God (which brought this about) is Infinite and Everlasting.

Ver. V, VI, VII. The restored King had also peculiar reason to own this; for God mercifully heard his Prayers in his Banishment, and brought him home in Peace. There were strong confederacies made to exclude him for ever, but his Cause was good; and since God took his part (x) he needed not to have feared his own final Advancement, nor his Enemies being pulled down at last.

Ver. VIII, IX. He might have expected that some of his own Loyal Subjects should have attempted to shake off their heavy Yoke, or that some Foreign Princes, related to him, should have assisted him in the recovery of his Right. But alas! they all failed him, and then God

(w) *Præstite dignetur, & possidetis totum.* *Ap. X. 2. & 37. & XII. 16.*

(x) *Rom. VIII. 31. Qui est qui vincit omnia.* *Aug. V. Ap. Ser. 16.*

alone restored him, and taught him that it was better to trust in the Lord, than in any Man, or in the greatest Princes; for he doth more than we can expect, or he directly promises; but they commonly do less.

Ver. X, XI, XII, XIII. Considering the Number and Malice of his Foes, and with what Heat and Fury they set upon him in Battle, like a swarm of enraged Bees (7); and how violently afterward they sought his Ruin, it was a mighty wonder how he could escape them. But he still trusted in Gods help, when all human aid failed him, and he did miraculously preserve him, till their vehement Fury was extinguished, like a sudden blaze of Fire among dry Thorns.

Ver. XIV, XV, XVI. No Prince in the World could upon more just grounds than he declare, the Lord to be his Defence; none had more reason to praise him, or own him for his Deliverer. Who could have thought the Voice of Joy and Praise should ever more be heard in that oppressed, scattered Royal Family? This was so unexpected and surprising an event, that nothing but the right hand of God (which hath the preheminance above all for bringing mighty things to pass) could have effected it.

Ver. XVII, XVIII. When his Danger was greatest, and his Case at the lowest ebb, he still hoped he should weather out the Storm, and Live; not only to see better Times, but to declare his Goodness, who then indeed corrected

rested him, for his amendment, as a loving Father (z), but never intended he should be destroyed; his Foes had no Commission to touch his Life, though they seized upon all that was his besides.

(z) *Non erudit Pater nisi quem amat.* Hieron. ad Celant. ep. 33.

Ver. XIX, XX, XXI. Wherefore as David, after his troubles were over, being advanced to the Throne, on his Coronation Day, went up to Mount Sion, and made them open those Gates which just Men frequented, for him to go into Gods House and Praise the Lord. So did our restored King, go to the Church and offer up his Praises unto God who had heard his Prayers, saved him from his Enemies, and brought him in Peace to Reign over his own People.

Ver. XXII, XXIII, XXIV. And truly it was very strange that this Prince, which our Great Men had before Despised, Excluded and Banished, as unworthy and unfit to Govern, should come to the Crown with such general Acclamations, and extraordinary expressions of an Universal Joy (a). No man could have devised or brought about so wondrous a Change; it was the Lords doing, and our admiration: Oh what a joyful Day did God make that to us! after so many years of Tyranny and Anarchy, Faction and Impiety, Misery and Confusion, to see our right-ful King, the Defender of the True Faith happily restored? So great was that Mercy, that it is appointed to be a Festival Day in all succeeding Generations.

(a) *Puerum despexerunt edificatores qui fuit inter Filios Jesse, at mo-ruit constitui Rex.* Chald. Parap.

Ver. XXV, XXVI And it ought now (as it was then) principally to be celebrated with Religious Exercises, the King, People and Priests mutually joyned in Prayers, Hymns and Praises. The King Prayed, and said, O Lord, now about hast set me over thy People, help me to rule them justly. The People answered, O Lord, send us Peace and Prosperity under so good a Prince. The Priests welcomed Gods Anointed to his House, and said, Blessed and happy be our King that professeth the True Religion, and comes to us by so special a Providence. The King replied, He wished, and would endeavour the Church should flourish, whose Prayers, he believed, would bring a Blessing on Him and his People.

Ver. XXVII, XXVIII, XXIX. Then the Priests again broke forth into Praises, and said, God hath restored us the Lights of his Gospel, and brought us out of our late Miserable Darkness; let us offer a multitude of Oblations of Praise on his Altars. And while the Sacrifices were offering, the King said, Thou art my God, who hast set me up; to thee therefore and to thy Name let all the Praise and Thanks be given. Finally, all of them, King, Priests and People exhorted one another to Bless the Lord, as well for the Greatness, as for the Continuance of his Mercy. Of which, since we have many assurances also in our Times, let us joyn with them, and say,

Glory be to the Father, &c.

As it was in the beginning, &c.

The

The Lessons } 1st, 2 *Sam.* XIX. from Ver. 9. or
 Numb. XVI.
 2^d, The Epistle of St. *Jude*.

§. 5. **G**REAT care hath been shewed in the choice of proper Lessons for this Occasion.

The First Lesson being part of 2 *Sam.* XIX. is almost an exact Parallel to our Case, and describes how after *Absoloms* Rebellion (happily ended by his death) the People universally resolved to bring back their Lawful King *David*, and sent an honourable Message to him in his Exile, to invite him back; and he returned not only without any Opposition, but by general Consent, and to the great satisfaction of all his Subjects, his Enemies begging his Pardon, and his Loyal People only contending which part of them should shew themselves most forward in bringing their beloved Prince back, or express the most Joy at his Return.

But if any new Practices, make it necessary to reflect upon that Faction and Sedition which began the Rebellion, the XVIth of *Numbers* is added; where the Example of *Corah*, *Dathan* and *Abiram*, doth very clearly set out the greatness of their Sin, and the severity of their Punishment, who oppose righteous and religious Governours.

The Second Lesson being the Epistle of St. *Jude*, foretels the coming of false Teachers in the last days, and describes their Hypocrisie in pretend-

ing to Piety, while their Lives are notoriously Evil; remarking particularly their railing at those in Authority, and prophesying falsely for Reward: But withal containing a Prophecie of their Fall; and as the Character was exactly answered by some in those sad Times, so the Prophecie was soon after fulfilled in their Ruin, to warn all others not to be deceived by such Pretenders.

The Collects.

§. 6. **T**HE first of these, is the very Form of Thanksgiving, for restoring publick

(b) Companion to the Temple, Part II. §. 16. p. 408.

Peace at home, which is fully explained before (b). And if we do but apply that (which is there suited

to all Occasions) to this most eminent restoring of Publick Peace: we cannot but make this Prayer with Understanding. So that I shall only note, that the Composers of these Offices, did not affect needless Novelties; but when the Old Liturgy had any Form suitable to a new Occasion, they chose to retain it, being ready to declare as *David* did of

(c) 1 Sam. XXI. 9. *Goliath's Sword (c), That there was none like it.*

The

1st, A Description of our Deliverance, setting out

1. The Author of it.

{ O Lord God of our Salvation, &c.

2. The Evils from which we were delivered.

{ didst deliver us out of our miserable, &c.

3. The Means by which.

{ by restoring to us, and to his, &c.

4. The Blessed Effects of it.

{ thereby restoring also, &c.

2^{ly}, The Return we make for it, by

1. Thankful Acknowledgments.

{ we are here before thee with all, &c.

2. Sacrifices of Praise.

{ and to offer up our Sacrifice, &c.

3. Promises

1. Of New Obedience to God.

{ Humbly beseeching thee to accept, &c.

2. Duty & Loyalty to the King.

{ And promising in thee and for thee, &c.

3^{ly}, A Prayer for the Royal Family, that they may be

1. Prosperous here.

{ whom we beseech thee to bless, &c.

2. Eternally happy hereafter.

{ and to crown them with immortality, &c.

A Practical Discourse on this Collect.

§. 7. **O** Lord God of our Salvation, who hast been, &c.] After so great and happy a Change, our first Duty is to look up to the Glorious Author of it, even to the Lord, who shows himself to be our God, not only by preparing Eternal Salvation for us in the next World, but by saving us out of many Troubles in this; for which Cause David seems much delighted in giving him often the Title of the God of our Salvation (d). And as no Land ever had a more illustrious Testimony of Gods gracious Favour than we (e): So no Nation hath more reason to use this Title than ours: Let us

(d) Psal. LXV. 5.

and LXXIX. 9.
and LXXXVIII. 1.

(e) Psal. LXXXV.

1.

consider what miserable Confusions we were reduced to both in Church and State, when our Ancient Governments in both were subverted. We had undergone variety of Changes, and tried every way but the right to settle us again, Lords and Commons, Commons alone, Keepers of our Liberties, a Lord General, a Protector, a Committee of Safety, and a Supreme Military Government, which ended in plain Anarchy. In the Church variety of Sects and Factions, but nothing established; the Order of the Clergy laid in Common, the Articles of Faith, Rites of Worship, and Rules of Discipline utterly broken to pieces, and all Religion left Arbitrary to every pious Party, yea to every

every whimsical Man, till there was not so much as the Face of Unity or Order left among us. Now to rescue us out of this Chaos, and restore both Church and State of a sudden to their pristine Splendor, was really a most miraculous Providence.

By restoring to us, and to his own just and undoubted, &c.] From the consideration of the Author of our Deliverance, and the Evils we were freed from, we regularly pass ed observe the means by which this was effected, which was the restoring our late gracious King, Charles II. to his People, and to his rightful Throne. They had Murdered his Father upon false Pretences, but his Son and undoubted Heir had done nothing that seemed to forfeit his Title; nothing but open Violence and unjust Force excluded him (f):

Ambition and Covetousness, backed with usurped Power, did first banish him, and then kept him out of possession, and persecuted him who had done them no injury, nor had he any Crime, but his undoubted Right. Which at last of it self overcame the Hearts of the whole Nation, so that without any opposition, his Enemies fell before him, and he was restored again, to the joy of the whole Nation, who had been so long oppressed by the very Dregs of their own Fellow-subjects, that they expressed an universal satisfaction, to see their own King, the Defender of the True Faith, once more set over Gods Inheritance.

Re.

Restoring also unto us the publick and free profession, &c.] As much as Eternity exceeds Time, and the Soul excels the Body; so much (if possible) should our Joy for Spiritual Good Things surpass that which respects our Temporal Advantages; and doubtless that was the greatest Cause of all Pious Mens rejoycing at the Restauration; that together with the rightful King, the publick and free Profession of the right Religion was also restored. 'Twas *Julian's* policy to permit the Jews, and all sorts of Hereticks to profess their several Religions, and prohibit only the Orthodox Christians; and our Oppressors imitated him, for they Tolerated the vilest Sects, the falsest Opinions, and the absurdest ways of Worship; nothing was Penal, nothing Forbid and Persecuted, but the old established Religion of this Church: So that, for many years, some thousands of the best Christians could not joyn in the Publick Worship of God, nor had they any regular Offices or Sacraments, but what they could enjoy in private, from Persons silenced and deprived of all means of subsistence. Now it was so happy and so comfortable a Change to these, to have the true Articles of Faith, and Ancient ways of Worship restored, with the Bishops, the Liturgy, and the holy Sacraments, that nothing was so pleasing to their Souls as this. The end for which Kings are advanced is, to be Ministers of God to their People for good (g). (g) Rom. XIII. 4. Now the chiefest good that Christian People can have from a Prince is, his protecting the True Religion, his being a Nursing

Nursing Father to the Church (b), and *Custos utriusque Tabulae*, a Keeper of both Tables, that is, not only to see that every Man doth right to his Neighbour, as the Second Table directs, but that the True God alone is Owned, Worshipped Rightly, Reverenced and served by all, as the First Table requires. A just King is a great Blessing, but if he profess and defend the True Religion also, that makes him a double Blessing; for then he fully answers the end of his Advancement to God, and comes up to whatever good Subjects can desire. Now this being our Case at the Restauration, there was great reason for pious Men to express an extraordinary satisfaction; yea, those who had no concern for Religion (or however for that established) had temporal grounds to rejoyce, because the State as well as the Church was restored to its former Peace and Prosperity: Every private Man regained his just Rights; the Prince was content to govern by Law, and the Subjects were protected from Injuries at home and abroad; Trade flourished, Plenty every where abounded, and there was a happy Peace given us to improve and enjoy all these Blessings (i). Now all this, after a long War and all the Miseries attending it, after Arbitrary and Illegal, Uncertain and Violent Methods of Government; and finally, after such cruel Invasions of Liberty and Property, as we had long smarted under; must be very sweet and very grateful to all considering Men,

(i) *Dulce nomen est Pacis, res verò ipsa jucunda tum salutaris.* Cicero. Philip. 2.

We

206 May XXIII. The Resurrection,

We are here now before thee with all due thankfulness, &c.] Upon this prospect of our Deliverance, and all its blessed effects, we must ask *David's Question*, *What shall we return unto thee O Lord (k) ?* And the Col-
(k) *Psalm CXVI.* lect leads us to a threefold Return, which all of us ought to make for so general a Blessing. First to make a publick acknowledgment before Almighty God of his unspeakable Goodness herein; and if we forget or neglect this, our Ingratitude may provoke him once more to throw us into the like sad Confusions (l); and when ever we fall into them, to refuse us a second Rescue. And this reason affects us in this Generation, and will be of force to make this Day observed as long as this Church and the Monarchy stand. Secondly, We are to offer up the Praises of our Lips unto him in Hymns and Psalms, that we may declare the glory of his great Name, and let all men see his Mercy endureth for ever; he is the same gracious God, who in all Ages did deliver and preserve his Church and People; and our joyful praising him for this new instance of his Favour, will invite others to love and trust in him; yea, it will engage many to joyn with us in admiring and glorifying his holy Name: But, Thirdly, There is another offering required, viz. the sincere oblation of our selves to the service of our Deliverer (m). Some
(m) *Rom. XII. 1. Scip. sum offerre Deo propriè Christianorum est. Hieron. ep. 23.* think

think the Original of Servants among Men, who were at first all born and equally free, was that some forfeited their Lives, and lost their Liberty by being taken captive in War. Now he that saved them, or bought them by paying the Price of their Ransom, had a just Title to the service of their whole Lives (n).

Now if we apply this to God, he did thus save and deliver us in these Nations, and we can no other way own our Lives and Liberties to be his Gifts, but by intirely giving up our selves to do his holy Will all the days of our Lives: And though, considering our vileness, and the imperfect Services which we do him, when we do our best, this is but a mean and unworthy Offering, tendered by unprofitable Servants (o): Yet St. Paul encourages us to it, by assuring us, if it be unfeigned, it is an acceptable service to God, he will be pleased, yea delighted with it.

Nowing all holy Obedience in thought, word and work, &c.] That which was Metaphorically expressed in the last Paragraph, is put into plain words in this: For Obedience is the Characteristick of a Servant, who is not his own (p); his Masters Will, and not his must be done; he must go and come, work or rest

(n) *Servi dicti sunt— quod imperatores captivos vendentes & per hoc servare, nec occidere solent.* F. L. s. Tit. 5. de statu hominum. L. 4.

(o) Luke XVII. 10. *At nos non omnia servamus, multarum rei sumus, ideo non inutiles tantum, sed minus quam inutiles.* Cajet. in loc.

(p) Rom. VI. 16. *Δουλοῦ ἀλλοτρίου οὐκ ἐστέ, ἀλλὰ τοῦ κυρίου.* Philo.

by

(q) *Mat. VIII. 9.* by anothers Order (q); if it be a mortal Master, our Deeds must be whatever he enjoyns, and our Words must be submissive, though he command us in harsh language, or chide us wrongfully (r).

(r) *Titus II. 9.* Ὁυς ἀκούσας, ἀπειθήτω. Plato in *Crit. p. 61.*

'Tis true, there our thoughts are free, because no Man can know them; but since we choose God for our Master, who sees our very Hearts; we must vow all holy Obedience to him *in thought also.* And since we make this Vow in a solemn Prayer, and upon a just conviction that we promise nothing but what is Gods right and due, and that to which we were engaged before in our Baptism; we must not

make it a Sacrifice of

(s) *Eccles. V. 3, 4.* Fools (s), who promise and take no care to perform.

But seriously set our selves to consider our great Obligations to pay this Holy Obedience, and our great advantage by making good this Vow, and then we shall endeavour to conform our Thoughts, Words and Works intirely to his holy Laws, which will secure his Favour and Protection here, and his Endless Rewards prepared for his Faithful Servants hereafter. Oh how happy had it been if those of the Loyal Party had considered this at the Restauration, then they had been all as good Christians as they were good Subjects; had they made this use of their so much Desired and Blessed a Change, it had been a double, yea, an infinite Blessing to them, and made their Lives as Holy as their Condition

was Happy. But alas ! as if their Loyalty to the King had freed them from the fear of God (t), and (t) 1 Pet. II. 17. dispensed with their Obedience to the King of Kings, who delivered both them and their beloved Master ; too many of them fell into all those excesses of Vice, which Prosperity betrays weak Minds into, and thereby occasioned many Calamities to fall on these Nations in the Reign of that gentle Prince ; yea, probably by this they provoked Heaven, to take him so soon away from us.

And promising in thee, and so; thee, all Loyal, &c.] If we are sincerely Gods Servants, one of his Commands is, to be *subject to the higher Powers for the Lords sake.* And this Precept is rightly singled out here, because in that great Rebellion, so many of those who stiled themselves Gods peculiar Children and Servants, had broken this holy Law, by raising an offensive War against their own Sovereign, Murdering him, and Excluding his unquestionable Heir. After which high violation of the Divine Laws, in vain were all their Hypocritical Pretences, in calling God, *Lord,* Lord (u) ! The Cheat was so (u) Luke VI. 46. visible, that it could not deceive wise Men, much less could it impose on the All-seeing Judge of the World, whose Judgments were so severe on these manifest Dissemblers, that I hope it will be a warning to this Generation, to be Loyal, and pay a dutiful Allegiance to our present King, who is as Pious and Just, as Wise and Valiant, as any of his

Prodecessors, and not only governs us by Law at home, but signalizes himself also abroad as the Champion of the true Reformed Religion. So that if there be any who hate the Faith he defends, or fear his Justice for their Crimes, or whose only hope to mend their broken Fortunes,

(w) *Privatum degeneres, in publicum exitiosi nihil spei nisi per discordias habent.* Tacit. An. lib. 2. pag. 653.

is by the publick Ruin (w); we must resolve they shall never draw us either into secret Plots, nor open Rebellion against so gracious a Prince: No malicious Re-

presentations of his Designs or Actions, no little scruples concerning what the Law hath made his Right, no revenge for missing or losing some private Advantage, must make us deny our Allegiance to him, who so well deserves it; especially since as Englishmen and Protestants we have no prospect of a Change, but what (if it be brought about by force) will make us ten times more miserable than ever we were

(x) Amos V. 19.
Κατὰ τὸν φόβον τοῦ κυρίου ἐκ τῆς πόλεως μετέμουν. Lucian. Nec.

before the Restauration (x): Wherefore we do wisely, justly and Christianly in this Prayer promise Allegiance to his present Maje-

sty and his Successors.

Whom we beseech thee to bless with all increase, &c.] Lastly, As an assurance, that our Loyalty is grounded on our Affection, and from our Heart, we do according to Gods Com-

(y) 1 Tim. II. 1, 2.

mand devoutly pray for him and them (y). First, as to this World, we pray that

that neither He nor his Successors may want Grace to persevere in the profession and practice of the true Religion. The want of which now we know by sad experience, to be as woful a Judgment as can befall us. Secondly, That they may rule so uprightly, and act so wisely and justly, as not owe all their Honour to their Royal Extraction and Supream Dignity, but to their Virtues (z), wherein we pray they may as much excel others as they do in Degree and Fortune. And Thirdly, That they may live long in Health and Wealth, Peace and Plenty, being ever Successful and Victorious, and abounding in Power, and Friends; which will be their Subjects happiness as well as theirs, who flourish in Prosperity, under Pious, Wise and Happy Governours, and therefore we ask Blessings for our selves while we beg these Mercies for them. But Finally, Since all these are but the appendages of a fading Earthly Crown, and we know the greatest of Princes as well as the best of Men are mortal, our good wishes reach further; and we pray, that after we have enjoyed them long to our Comfort and Advantage here, they may (after many years (a)) be translated to a higher, better and never-fading Crown of Glory, to reign with him in Heaven, whose Honour they have asserted, and whose Truth they have maintained in this World, to which Prayers may Almighty God, for Jesus sake, say, *Amen.*

(z) *Magna est Christi gratia, mobilitatem moribus superasse. Felix. 4. Pap. ep. 2.*

(a) — *Serus in caelum redeas, diuque Latus intersis populo Quirini* — Horat. Od. 2.

The Third Collect.

§. 8. **T**HIS Prayer being the same, for the main, with that which is the first in the Office for *November 5.* needs not any Analysis or Explication here, except only as to the recital of the Deliverance this Day compleated by the Restauration. The Actors in the Popish Treason and this, pretended to be as different in their Principles as they were in their Methods, but their Ends were one and the same, which was to ruin the Established Government and Religion; and though their success was different for a while, yet the same Gracious God, who had prevented the first, blasted also the later Design. So that it is proper enough in general to make the same Acknowledgments on both Occasions. But as to that which relates to this Day, we may note, 1. The Efficient Cause of this singular and wonderful Deliverance, which was, *the allwise and good Providence of God*, whose Wisdom baffled their Policies, and whose Goodness moved him to Pity the injured King, and the oppressed People of this Land; and as on this Day he rescued both in so strange a manner, as exceeded any thing that the Usurpers could fear, or the Sufferers hope for. For so great, so sudden and so peaceable a Change never was wrought in any Nation in the World before; it was the visible hand of God that did effect it. Secondly, The Objects of this Favour were, our late Gracious Sovereign King *Charles II.* with the whole Royal Family, who returned this Day

Day from that tedious twelve Years Exile, into which their Enemies Malice had driven them, and in which their Power had till then detain'd them: But the Mercy was not confin'd to them, all Orders and Degrees of Men in Church and State shar'd with them in this Blessing: The Nobility and Gentry had been trampled on and impoverish'd; the Orthodox Clergy sequestred and silenced; the Commons overburden'd with Taxes and Freequarter, and all but the Usurpers and their Myrmidons ruined and undone; but with the King and his Family, all these were restor'd to their Priviledges, Honours, Offices and Estates. And Thirdly, It should add to our joy, to consider what the Nation was deliver'd from, that is, from an unnatural Rebellion, wherein Subjects were engag'd against a most religious King, the Father of his Country, and Natural Fathers against their Sons, Brother against Brother, and Relations oblig'd to kill their nearest Friends (b). So that which side soever gain'd, the Nation was sure to lose. Again, We were deliver'd from that Usurpation and Tyranny, which the pretended Saints, but really impious Conquerors, had got by Force, and exercis'd with Cruelty over their Fellow-subjects. Finally, We were deliver'd from all sorts of Confusions in Church and State, and the woful Ruin to private Families and Persons consequent thereupon. For all this to end in Peace and Tranquility, and every ones regaining his own

P 3

Rights,

(b) *Non victoria est ista, quæ à Civibus reportatur, ferro quo ipsos necas, teipsum confodas.*
 Job Ludolf histor. Æthi-
 op. l. 3. c. 12.

Rights, was a stupendious Mercy, deserving all those Acknowledgments and Praises with which this excellent Collect ends. *

* Note, The 4th and 5th Collects are repeated here, and were explained before.

The Gospel.

§. 9. **T**His Epistle is the same with that for *January* the 30th. excepting the two first Verses, which we will paraphrase here, and refer the Reader for the rest to the Office for that Day.

1 Pet. 1. Ver. XI. Though I have called you Christians, a Royal Priesthood, a *chosen generation*, &c. Ver. 9, 10. you must not think your selves exempted from subjection to Governours, or imagine that *Dominion is founded in Grace*. No my [*Dearly Beloved*] Countrymen and Converts, [*I beseech you*] for all these spiritual Priviledges, to consider your selves [*as strangers,*] not only far removed from *Canaan*, but from Heaven also, your proper and most desirable Country ; [*and*] as [*pilgrims*] in this World travelling toward your Fathers House. Now such use not to concern themselves with the Government, Fashions, or Interests they find in those Lands they sojourn in, or are to pass through (d). In like manner you must [*abstain from fleshly lusts,*] especially

(d) Vid. D. Bern. Serm.
in loc. p. 118.

ally those which will make you uneasy to the Government of the Countries where you are, viz. Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, and the like (e). For it is not only contrary to the Character of Strangers and Pilgrims to be thus mischievous and troublesome; But it will be hurtful to our selves, to nourish such unruly Lusts, [**which war**] not only against the Rulers of this World, but [**against your**] own [**souls**] also; encreasing your Guile, hindring your Devotion, devesting you of Humility and Meekness, Patience and Peace, and extinguishing your Prudence as well as your Charity.

Ver. XII. And besides, abstaining from these Lusts will be much for the Honour of Christianity; for your [**having your conversation honest**] and living quietly [**among the Gentiles,**] will alter their Opinion of you. So [**that whereas**] ranking you with the unconverted Jews [**they speak against you, as**] being seditious, stubborn, mutinous (f) and [**evil Doers**] towards all. [**They map by your good works,**] especially by that submission to the Government and Peaceableness

[**which they shall behold**] in you Christian Converts, take occasion to [**glozifie God**] and admire the Principles of your Religion, which make you so gentle and patient. And by this means also, you may be spared [**in the day of**

(f) *Adversus omnes alios hostile odium.* Tacit. hist. lib. 5. pag. 557.

—*Obstinatio viris, feminisque par.* Id. pag. 571.

visitation] when the Roman Emperors shall come to destroy the rest of the Jews, for their frequent Seditions and Rebellions. So that as it is honourable in it self, it will by Divine Providence be safe for you, to [submit,] &c. see Ver. 13. [and the rest] in the Office for Jan. 30.

The Gospel.

§. 10. **T**His portion of Scripture is fitly chosen, to represent the Hypocrisie of our pretended Saints, who made a very great shew of Religion, and yet took away the Fathers Crown and Life, and did their utmost to deprive an undoubted and innocent Heir of his Right; the wickedness whereof (in our Saviours Opinion) this Parable will represent.

This

1st, The Persons asking,
and manner of pro- } Ver. XVI.
posing it.

2^{ly}, The Question which } Ver. XVII.
was proposed.

This
Gospel
con-
tains
Four
Particu-
lars.

3^{ly}, His }
Answer, }
shewing }
1. He knew } Ver. XVIII.
their de- }
sign.

2. He clearly } Ver. XIX,
baffled it. } XX, XXI.

4^{ly}, The Effect it had } Ver. XXII.
upon the Enquirers.

A Paraphrase on this Gospel.

S. Mat. XXII. **T**H E Pharisees had contrived
 Ver. XVI. either to expose Jesus to the
 Peoples rage, or make him obnoxious to the
 Roman Laws, [And they sent out unto him]
 two different sorts of Men ; First [their Dis-
 ciples] popular Zealots, who from Scripture
 misinterpreted (g), believed
 (g) Deut. XVII. Gods People owed neither
 15. compar'd with Subjection nor Tribute to
 Acts V. 37. any Prince, that was not
 an Israelite. Secondly,
 These went [with the Herodians] who were
 high for Loyalty to the Roman Emperor, that
 set up and supported their Master Herod, who
 was an Alien. But how different soever these
 were in their Principles, they both pretended to
 choose him Umpire of the Dispute, and submis-
 sively spake to him [saying, Master we know
 that thou art true] and just in all thou saist
 and dost [and teachest the way of God in
 truth,] despising the World so much, as that
 thou art not to be byassed by fear nor favour,
 [neither carest thou for any man] of any
 Party or Sect, [for thou regardest not the
 persons of men] be they never so great or ho-
 nourable. Thou ever declarest the intire Truth
 to them, so that thou wilt never flatter the Em-
 perors party, nor crouch to the fierce popular
 Men.

Ver.

Ver. XVII. Tell us therefore] O thou whose Wisdom and Integrity is so conspicuous; [what thinkest thou,] as to this famous and much disputed Question, [Is it lawful] for us Jews, who are Gods peculiar People, [to give tribute] in token of our Subjection [unto Cesar] the Roman Emperor, who is an Hea- then, and gained his Dominion over us by Force; declare to us freely, is it lawful [or not] in this Case?

Ver. XVIII. [But Jesus,] being God as well as Man, [perceived their wickedness] in speaking so fair to him, while their Intentions were Bloody and Malicious; [And said] unto them, [why tempt ye me] by pretending to admire my Doctrine, and offering to submit to my Judgment, while you only design to insnare me; you are discovered, O [ye hypocrites,] I am not to be imposed on by your flattery.

Ver. XIX. Yet I will not be afraid to tell you the Truth, without any regard to your Persons, Parties or Interests, or any fear of your Malice; therefore [shew me the tribute money,] that is, a piece of that Coin in which you pay Taxes to the Romans, [and they brought unto him] the fourth part of a Shekel, called by them [a penny] (being about seven pence half penny of our money) and was the usual rate for every mans Poll (*b*) by the Roman Laws.

(*b*) Denarium est tri-
butum Capitis. Ulpian.
lib. 3. de cens.

Ver. XX. He then takes this Coin into his hands, [And] pointing to it [he saith to them] tell me [whose is this Image] in
the

the midst of this piece of Mony, what are these Letters [and superscription] round about it? For he that coyns Mony, and gives it its Value, hath certainly a Sovereign Power, and it is he that protects your Persons, and secures your Estates.

Ver. XXI. [They say unto him] both the Image and the Superscription declare the Coin is [Cesars] the Emperor of Rome. [Then saith he to them] you have decided your own Question, for your trading with his Coin, owns his Sovereignty over you, and declares he protects you, for which you owe him Tribute, because he cannot send Governors to do you justice, nor keep Armies to defend you without it. To withhold it is a manifest wrong, [Render therefore] every one of you, though you be Gods People, [unto Cesar] who is now your Supreme Ruler, and protects you, [the things that] by Reason and Law both [are Cesars,] that is, Honour, Allegiance, Submission to his Lawful Commands, and to Publick Taxes. [And] this need not hinder you from giving [unto God] your Hearts and Souls, and presenting Tithes and Offerings for his Service, which are [the things that are Gods] upon a spiritual Account. That is, you may be Gods Servants and good Subjects both, because the things that are required are different, and grounded on different Reasons; and if the one Authority contradict the other, there the Prince is subordinate. So that you Herodians must not dote so much on your Master and Cesar, as to deny your Religion to please them: Nor may you

you Zealots, under pretence of Conscience, refuse to own the present Powers that protect you.

Ver. XXII. [*When they heard these words*] how Wisely, Justly and Impartially he had answered them, [*they marvelled*] at his Prudence and Integrity ; and having nothing to reply, nor hopes of taking any advantage, they were ashamed [*and left him*] in great haste, [*and went their way.*] They troubled him no more, and (after to plain a declaration of our Saviours Mind) we might have hoped no Christians would either have quitted their Religion, under pretence of Loyalty, (with the Herodians) or denyed Tribute and Allegiance to the Government, which doth protect them, under pretence of Conscience (as the Zealots ;) yet we have seen many instances of both sorts among us.

The Sentence at the Offertory.

§. II. **T**HE Gospel is well followed by a proper Sentence, taken out of our Lords Sermon on the Mount, against such Hypocrites, as make great shews of Religion, but do very wicked Deeds.

S. Mat. VII. Ver. XXI. There are many great Professors, (as the Pharisees were of old, and the Precise Party in our times) who seem very zealous in Praying, Hearing and keeping the Sabbath, and yet scruple not to break other plain

plain Laws of God, declared by me, especially this of Submission to Governours. Now these think themselves sure of Heaven; But I say, who am to judge all Men, [But every one that saith unto me] I am his Master, and by an outward Profession, seems to be my Disciple, though he doth call me [Lord, Lord,] frequently, and with a seeming Zeal in his long Prayers, [thall enter into the Kingdom of Heaven,] if that be all his

(i) *Apud me certum est, quod qui Christo credunt, ista non faciunt.*
Moses Confess. de Luceo ap. Euseb. l. 9. c. 8.

Religion (i); such Hypocrites will be found out and condemned at the last Day. And no Man shall be justified and rewarded then

[but he that] in all things, in the duties of the Second Table, as well as the First, [both the will of my Father which is in Heaven,] and particularly in this point of Obedience to the present Powers, which I have so clearly declared to be Gods Holy Will.

The

The Last Collect.

The Last Collect contains;

- | | | | | |
|---|---|--|---|---------------------------------------|
| 1/y, Acknowledgments of, | { | 1. The Author of this Mercy. | { | O Almighty God, and, &c. |
| | | 2. The Motive to it. | | who of thine infinite, &c. |
| | | 3. The Manner of doing it. | | But in a most extraordinary |
| | | 4. The greatness of it, as to, | | 1. The Persons engaged in it |
| | | 2. Their Methods. | | who with |
| | | 3. Their Progress. | | contrib'd, and well nigh, &c. |
| 2/y A Publick Return of Praise therefore. | | | | As we do this Day, most, &c. |
| 3/y, Petitions to God, | { | 1. To Prevent the like Calamity. | { | So we most humbly, &c. |
| | | 2. To Discover such Designs. | | To this end find out, &c. |
| | | 3. To Baffle the Actors. | | Infatuate and defeat, &c. |
| | | 4. To enable the King to punish them. | | Strengthen the hands, &c. |
| | | 5. To Keep him from such Plots. | | Protect and Defend our Sovereign, &c. |
| | | 6. To send Divine Judgments on the Implicable. | | So let those that are, &c. |
| | | 7. To Prosper and Preserve our happy Monarchy. | | But upon him, and his Successors, &c. |
| 4/y, Vows of lasting Thanksgivings. | | | | So we that are the People, &c. |

A

A Practical Discourse on this Collect.

§. 12. **A** Almighty God, and Heavenly Father, who of, &c.] This Regular Collect (as the Analysis shews) contains all that is proper on this Occasion, and rightly begins with a Confession, that the Author of this great Work was Almighty God our Heavenly Father. Nothing less than Omnipotence could, and none but a Coelestial Father would bring such mighty

things to pass (i). Considering our Enemies Power, and our inability to resist, it was Infinite Mercy to Pi-

(i) — *Deus nobis hæc
omnia fecit. Virg.*

ty, and required an Almighty Arm to rescue us: And the way by which it was effected was so wonderful and extraordinary, that it scarce can be parallel'd in History. That such as had seized the supreme Power, and were guarded with a mighty Fleet, and a strong Army, secured by all the Forts and Magazines, by Friends, and by all the Wealth in the Nation, should of a sudden, without one stroke, either fly from, or submit to a poor Prince, whom they had stript of all but his Innocence, and his Right; and that alone Sunk them, and Exalted him. Again, The Collect calls to our Minds the Temper of those we were then delivered from, being such as St. Paul describes should come in the last and worst

(k) 2 Tim. III. 4. of Times (k), *Traitors to the
best*

best of Kings, Heady and Obstinate in their evil Designs, High-minded and Impatient of any Superior. Now nothing but the Ruin of their Native Country can satisfy such Mens Avarice and Ambition; and since that is too odious to be declared, they covered the Bloody Hook with a pretended Zeal for a pure Religion, and a through Reformation both in Church and State, and a feigned Reverence for God's Name; which were such taking Baits to the Populace, who thought them all Saints (1), that thereby they pulled down the Monarchy, and broke the Church to pieces, enriching themselves with all the ill-gotten Spoils of both Crown and Miter. Yea, they had by this holy Cheat proceeded so far towards the Nations utter Ruin, that some People thought we were more likely to fall a miserable Prey to some Foreign Tyrant, than ever to be restored to our own King, our Religion and our Laws.

(1) *Duplicis peccati reatus est, non habere quod creditur, & quod non habet simulare. Sulpic. Sever. ep. ad Soror.*

And we do this Day most heartily and devoutly adore, &c.] The goodness of our God in preventing so dreadful and so near a Mischiefe, deserves more Praises than we can possibly give. We should be the most ungrateful of all Men, if we did not upon this Remarkable Day of our Stupendious Deliverance, annually pay this just Tribute of Thanksgiving, with sincere Gratitude and fervent Devotion. Our God magnified his Name by this Miracle of Mercy to a sinking People; and 'tis our Duty

Q

to

to make this Blessing known all the World over (if possible) for the advancing his Glory. To say this Deliverance is past long since, is no excuse for our not remembring it, since no Time must obliterate the Memory of so universal a Benefit, especially when those of this Age, owe all the Comforts they have under Monarchy and the established Church, to this happy Restauration. I am sure if we be not very thankful for this Mercy, we deserve never more to have our Prayers heard, if we fall into the like distress; nor can I see how we can, with any tolerable Modesty, presume to make the following Requests for future Safety, till we have owned what we have already received: Our Gratitude makes way for the succeeding Requests.

So we most humbly beseech thee to continue, &c.] As we derive not our Prosperity from our own Policy or Power, so we cannot hope to secure it without the continuance of his favourable Providence. A flourishing Church will not fail of many Enemies, nor can a happy Government want many Foes. Envy and Malice, Pride and Faction, Covetousness and Ambition, will blow up many, and make them restless and impatient for a Change, although it be extremely for the worse. Wherefore when such Birds of Prey hover about us, we had need pray heartily to God to cover us under the shadow of his Wings (m). And

(m) Psal. XCI. 4.
Quasi accipitris. minas
fugit

Et sparsos metum colligit fatus avis. Sen. Herc. fur.

then

then we are sure our Enemies cannot hurt us. 'Tis evident that no such dire Calamity can befall us again, till our Sins have provoked our Defence to depart from us; in that case alone we are naked and exposed: Wherefore while we pray for this constant Defence of his Providence, while our Horror at that which we and our Fathers suffered under that Tyranny makes us zealous in supplicating the like may never befall us, let us take particular care, that our grievous Sins do not give our mighty Protector just occasion to desert us, for then alas! none knows what Miseries we may fall into.

To this end send forth thy Light and thy Truth, &c.] Plotters are Men who hate the Light, their Designs are hatched in Darkness, and covered over with Falshood and Deceit; so that if new Projects be set on foot, we fear human Discovery may be prevented, or at least come too late: Wherefore we pray in *David's* words (n), that God will please by his Divine Light to discover them, and by his sacred Truth to manifest the Treachery of their Principles and Practices. The fatal and cruel Schemes they are so closely forming, which they pretend come from the Spirit of God, and a mighty Zeal for Justice and Piety, are (in *St. John's* phrase) *Depts of Satan* (o) who was the first Rebel, a Lyar and a Murderer from the beginning; 'tis he that inspires them with Malice against their Governors, and

(n) *Psal.* XLIII. 3.

(o) *Rev.* II. 24.

helps them to invent Lies to conceal their cruel Designs. They keep it secret like some wondrous Mystery, but it is only a Mystery

(q) 2 Thef. II. 7.
Mystery the design.
 as.

(q) 1 Tim. III. 7.

of Wickedness and Iniquity (p); so foul and horrid, and so contrary to Law and Reason, as well as the Mystery of Godliness (q), and the whole Design of Christianity; that they are forced to hide it from all good Men, by private Oathes and vile Confederacies: But when Heaven did at last discover these holy Cheats, no Mortals could be more odious or more contemptible.

Infatuate and defeat all the secret Counsels, &c.] This long Paragraph comes in very properly here, but need not to be explained again, having been discoursed of before (r) in the Gunpowder-treason Office, to which I refer my Reader.

(r) Office for the 5th
 of November, Collect. 4.
 §. 10.

Protect and defend our Sovereign Lord the King, &c.] Having seen the dismal Effects of Murdering the best of our Princes, and of Banishing the Son and Heir, with all the Royal Family, we are convinced no such wickedness can be done again, but it will be as fatal to the Church and State, as to our Governours. Wherefore we not only resolve

resolve to be Loyal our selves, but for our own sakes we pray, that if any Sons of Belial shall hereafter enter into any treasonable Conspiracies against the present King and Royal Family they may not prosper. None but the worst of Men will joyn in such Bloody and Barbarous Plots and Designs (1); and if God have any kindness for a Nation, he will never suffer those he hates, to prevail; if they do, and can change the Government from a Monarchy to a Commonwealth, 'tis a sign the Land, where this is permitted, hath committed many and great Transgressions (2);

and this is the Judgment by which God resolves to chastise it. As for a Republick, necessity only makes it tolerable where-ever it is established. But it is so contrary to the

Constitution and Genius of this Nation, where our Nobility and Gentry are so numerous, and our People are so averse to be ruled by their Fellow-subjects, that nothing can be more odious to our English Minds, nor could the most refined Politicks ever force it long upon us, or settle it among us: Wherefore to prevent such ruining Contests for the future, we pray Almighty God long to preserve the whole Royal Family, and that we may

(1) *Pessimus quisque
aspettimè reſorem pati-
tur.* Salust. Orat. 1. de
rep. ord.

(2) *Prov. XXVIII. 2.
Non parcit populi reg-
num breve.* Stat. The-
baid. l. 2.

*Vae terræ ſepulcraſi
Principes ſuos.* Rab. Sa-
lom. in Hoſe. I.

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may both long enjoy the present King, and never want a Successor of that illustrious House, which hath already furnished us with so many good Princes.

As for those that are implacable,* clothe them, &c.] We can wish and pray for the conversion of our worst Foes, so long as there is any hopes. But after the experience of twelve woful Years, and as many new Projects of various forms of Government, if there be still any Republicans, who resolve to make new Attempts, to get the Power into their Hands, among which their own are intended to be the principal; these we look upon as desperate and incurable, their Malice like that of the bloody *Cassius*, is so implacable to Kings,

(n) *Oderat tacite Principatum, nec ferre poterat imperatorium nomen. Vulcat. vit. Avid. Cassij. p. 241.*

that they mortally hate the very Name (n), and could wish to see their Native Country over-run with Fire and Sword, to make themselves some of the Heads of a confused Democracy. Such Men we utterly despair of, and therefore deliver them up to Heaven to punish them, with the like shame and confusion that overtook their Party at this happy Restoration. And if ever they do attempt to follow their Steps, probably they will come to the same Infamous End. None pretended to greater Politicks than they, yet none were more generally hated and despised when they were caught

catcht in their own Snares; no Men ever fell with less Pity, even with the Populace which they had ever courted and cajoled. For the ill success of all their Attempts hath given this Nation reason to wish, that the Monarchy may last in this Royal Family as long as the World endures.

So we that are thy People, and the Sheep of thy Pasture, &c.] The Prayer ends with a Vow of lasting Praises (w), and a Doxology; the former being (w) Psal. LXXIX. ver. 14. made in hopes God will hear these Prayers for the future: The later because he hath hitherto heard them. When God sets a Righteous Shepherd over us to rule us in his Name; and by his Authority he owns us his peculiar Flock, for that obliges us to Praise him for our ever, that is, so long as we live and enjoy the benefit of a most Wise and Gracious Government. And in hopes the Blessing may reach to our Posterity, we resolve to teach our Children what a mighty Blessing a good King is to them and all that proceed from them. So that when we are removed to Heaven, they may continue these acts of Praise on Earth, from one Generation to another. Finally, Because this great Deliverance, like all other Mercies, was obtained only by the Intercession of Christ Jesus, therefore we now bless Almighty God through him who is our only Mediator; and to the Son

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Son for interceding; to the Father, for granting; to the Holy Spirit for assisting us in this Request; we do ascribe all Glory our selves, and doubt not but the true Church will continue these Acts of Praise from Age to Age, even to the Worlds end. *Amen.*

The End of the Office for May XXIX.

E R R A T A.

P Ag. 1. l. 1. read *then disputa.* p. 31. l. 34. r. *Prince had not.*
p. 39. l. 22. r. *unexpectedly.* p. 75. l. 5. r. *we turn our*
praises. p. 103. l. 22. r. *that was driven.* p. 111. marg. ar l. 11.
r. *truculentia.* lb. l. 22. after *Abel*—add *can pardon us.* p. 128.
l. 15. r. *beating them.*

A

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cock in St. Paul's Church-
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ham.

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Q. Ho.

Q. Horatii Flacci Opera : Interpretatione & Notis Illustravit *Ludovicus Desprez*. Cardinalitius Socius ac Rhetor Emeritus, Jussu Christianissimi Regis, in usum Serenissimi Delphini, ac Serenissimorum Principum Burgundiae, Andium, Biturigum. Huic Editioni accessere Vita Horatii, cum *Dacerii* Notis ejusdem Chronologia Horatina, & Praefatio de *Satira Romana*.

L. *Annaei Flori* rerum Romanarum Epitome ; Interpretatione & Notis Illustravit Anna Tanaquilla Fabri Tilia, Jussu Christianissimi Regis in usum *Serenissimi Delphini*.

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F I N I S.

